

PROPERTY OF
PRINCETON UNIVERSITY
LIBRARY

Rach

America

Francis X. Curran

Vocations Keep Climbing

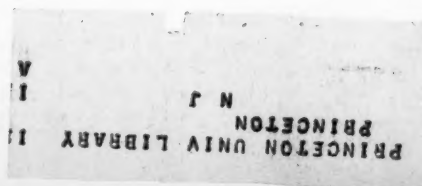


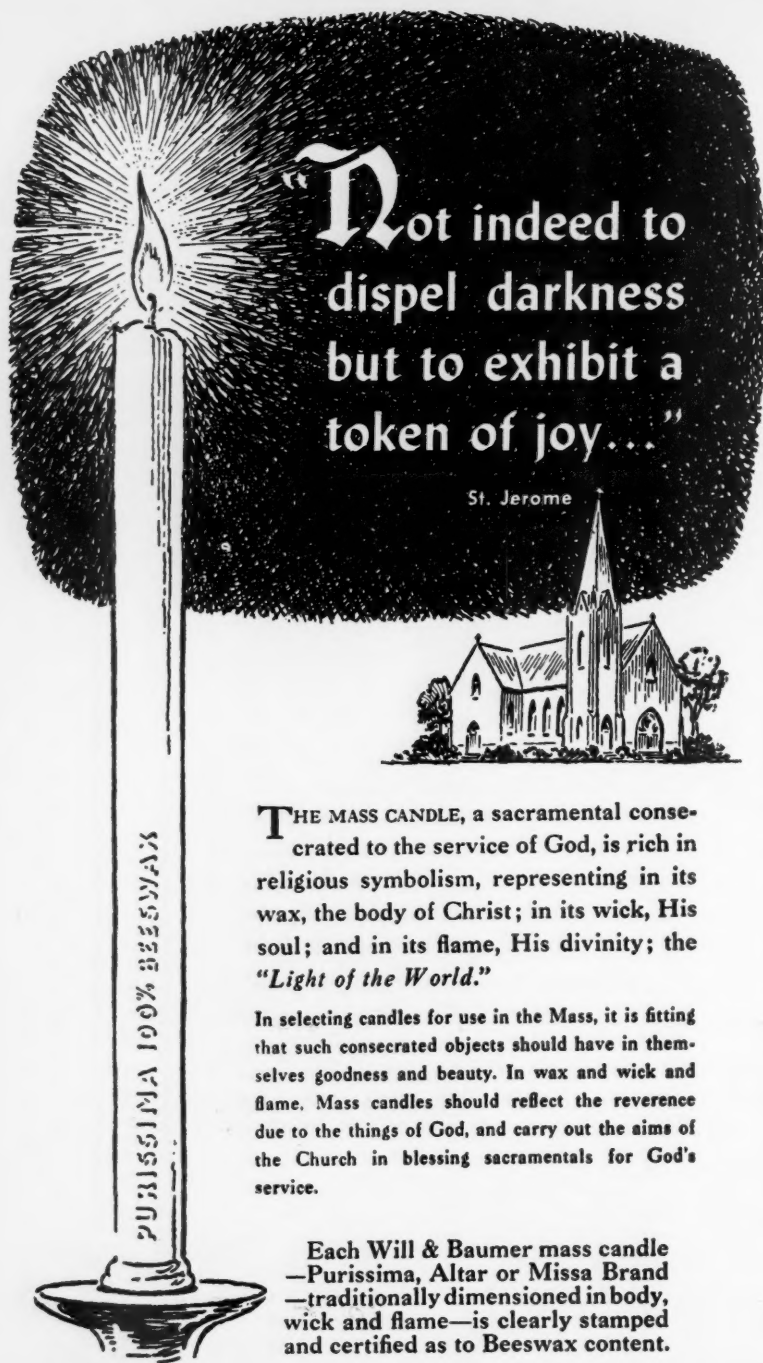
Everson Case: Ten Years After

Robert F. Drinan

February 9, 1957

20 cents





St. Jerome

THE MASS CANDLE, a sacramental consecrated to the service of God, is rich in religious symbolism, representing in its wax, the body of Christ; in its wick, His soul; and in its flame, His divinity; the "Light of the World."

In selecting candles for use in the Mass, it is fitting that such consecrated objects should have in themselves goodness and beauty. In wax and wick and flame, Mass candles should reflect the reverence due to the things of God, and carry out the aims of the Church in blessing sacramentals for God's service.

Each Will & Baumer mass candle—Purissima, Altar or Missa Brand—traditionally dimensioned in body, wick and flame—is clearly stamped and certified as to Beeswax content.



Will & Baumer
CANDLE CO., INC.

IN OUR SECOND CENTURY OF FINE CANDLE MAKING
PURVEYORS TO THE VATICAN BY APPOINTMENT

SYRACUSE BOSTON NEW YORK CHICAGO MONTREAL LOS ANGELES

America

National Catholic Weekly Review

Vol. XCVI No. 19 Whole Number 2491

CONTENTS

Correspondence	513
Current Comment	514
Washington Front... <i>Wilfrid Parsons</i>	518
Underscorings	C. K. 518
Editorials	519
Articles	
Vocations Keep Climbing	521
<i>Francis X. Curran</i>	
Everson Case: Ten Years After... ..	524
<i>Robert F. Drinan</i>	
Observations on the Budget	526
<i>Benjamin L. Masse</i>	
Science Looks at Life	529
<i>Charles A. Berger</i>	
Sound and Sense of Words	530
<i>John P. Sisk</i>	
Book Reviews	532
The Word... <i>Vincent P. McCorry, S.J.</i>	537
Television.....	J. P. Shanley 539
New Discs.....	Francis J. Guentner 540

America-Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: THURSTON N. DAVIS
Managing Editor: EUGENE K. CULHANE
Literary Editor: HAROLD C. GARDINER
Feature Editor: CHARLES KEENAN

Associate Editors:
JOHN LAFARGE, BENJAMIN L. MASSE,
VINCENT S. KEARNEY, ROBERT A. GRAHAM,
NEIL G. MCCLUSKEY

Corresponding Editors — WASHINGTON: WILFRID PARSONS, HORACIO DE LA COSTA, JAMES L. VIZZARD;
BOSTON: ROBERT F. DRINAN; DETROIT: ALLAN P. FARRELL; NEW ORLEANS: HAROLD L. COOPER; NEW YORK: VINCENT P. MCCORRY; SAN FRANCISCO: RICHARD E. MULCAHY; FRIBOURG: L. C. MCHUGH;
JAKARTA, INDONESIA: J. HAARSELHORST; LONDON: JAMES BRODRICK; ROME: PHILIP S. LAND

Editorial Office:
329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office:
70 E. 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer:
JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS
Advertising through:

CATHOLIC MAGAZINE REPRESENTATIVES
GRAND CENTRAL TERMINAL BLDG.
NEW YORK 17, N. Y.

America. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y., Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly, \$8; 20 cents a copy. Canada, \$9; 20 cents a copy. Foreign, \$9.50; 20 cents a copy. Entered as second-class matter April 17, 1951, at the Post Office at Norwalk, Conn., under the act of March 3, 1879.

AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office. Indexed in *Readers' Guide to Periodical Literature*.



Correspondence

All or None

EDITOR: A brief comment on your editorial, "Dr. Blake on Tax Exemption for Churches" (1/12). Perhaps my reasoning is erroneous, but how can one church and its institutions be taxed and not other churches and their institutions? Would not this be a flagrant violation of religious liberty? On the other hand, if all churches were taxed, Protestants would be as hard hit as Catholics. . . . People around here, Protestant and Catholic, have to work hard to support and clear debt from their churches.

What would happen to [churches, hospitals, schools, homes for the aged, etc.] run by both Protestants and Catholics if they were taxed? Could they survive?

Midwest Town

READER

Enthusiasm

EDITOR: I want to say Hurrah for articles like that of Dr. Walker Percy's on psychiatry (AM. 1/5, 1/12).

Also, the article by Sister Mary Emil makes sisters seem more like human beings. That paragraph about "a general intellectual training which will equip them for a rich personal life and an effective social leadership" opens up new vistas of thought.

Perhaps the seed-pod is beginning to open and the fullness of Catholic life to break through.

Elmhurst, N. Y. CATHERINE BUEHLER

The Neglected Vocation?

EDITOR: I pulled the Jan. 26 AMERICA out of my mailbox and was pleased to see an article entitled "Lay Life with God." I was very eager to read it. I began enthusiastically and got as far as ". . . and it is the purpose of this article to skirmish briefly with some of the problems of spirituality faced by married persons."

What a letdown—but I might have expected it. The Catholic world, I keep forgetting, belongs to the religious and the married. The rest of us are neither fish nor fowl, apparently. But it isn't safe to complain, because this is the age of enlightened psychology, and everyone knows that it's frustration or inverted pride that suggests to the unmarried that there might just be some place for them in God's order.

When will a priest in the pulpit, or a writer of articles for Catholic maga-

zines, give some consideration to the single life as a positive thing? . . .

Frankly, I'm disappointed and not a little miffed that you couldn't have found space to say a word to us'n. . . . I mean a good, solid consideration of the single life in the world, its potentialities for producing integrated personalities living in harmony with God in a positive—not just a kind of half-willing, apologetic, self-effacing way.

New York, N. Y.

SINGLE

YCW in Brooklyn

EDITOR: I was happy to note in your Dec. 29 issue, under Current Comment, the recognition you gave to the recent visit of Msgr. Joseph Cardijn, famed founder of the Young Christian Workers movement. His visit here has hardly even been noticed. . . .

Your readers will be interested to know that our beloved late Archbishop Thomas

E. Molloy gave approval to the YCW and appointed four priests to be regional chaplains to the movement in 1952. It is established here in more than twenty parishes. Its diocesan headquarters is a modest, second-story loft room located at 357 Flatbush Ave., Brooklyn 17, N. Y. . . . Brooklyn, N. Y. (REV.) EDWARD P. HOGAN

Open Markets

EDITOR: Fr. Masse's article on tight money in your Jan. 26 issue shows the urgent need Catholics have of thinking through the subject of free competition.

Fr. Masse loyally echoes the papal condemnation of free competition; but then gives examples of worthy projects collapsing in the competition for loanable funds induced by Federal Reserve regulations. He seems to approve this latter kind of competition as somehow superior to the "free" variety.

It seems to me that the opposite of free competition is unfree competition, and I do not doubt which alternative would be preferred by most people. Do we possess any means of differentiating? St. Michael's College A. P. GIANELLI
Winooski, Vt.

JESUIT STUDIES

Contributions to the arts and sciences

by members of the Society of Jesus

MASTER ALCUIN, LITURGIST Ellard 4.00

*THE HONOR OF BEING A MAN Gannon 4.00

THE CHURCHES AND THE SCHOOLS Curran 3.00

*THE PRAISE OF WISDOM Surtz 4.00

BISHOP LANCELOT ANDREWES Reidy 3.50

*THE WAGNER HOUSING ACT McDonnell 4.00

THEODORE DWIGHT WOOLSEY King 4.00

DECEPTION IN ELIZABETHAN COMEDY Curry 3.50

**To be published soon.*

LOYOLA UNIVERSITY PRESS

3445 North Ashland Avenue, Chicago 13

Current Comment

Visitor from Saudi Arabia

King Saud Ibn Abdul Aziz of Saudi Arabia swept into New York's Waldorf-Astoria on Jan. 29 at the head of a 65-man entourage. Ignored by officialdom in the nation's metropolis, the King was to receive a unique reception in Washington the following day. President Eisenhower himself was on hand as the Chief Executive's personal plane, put at the King's disposal, landed in the capital.

The contrast in receptions pointed up the mixed emotions with which this oriental potentate is being welcomed in this country. The feudalism, the practice of slavery and the religious discrimination characteristic of Saudi Arabia are understandably abhorrent to the American mentality. Diplomacy, however, has often been described as the art of the possible. In their pursuit of foreign-policy aims, governments frequently have to make friends where they can find them. We don't like the economic and social mores of Saudi Arabia, but we sorely need friends in an unfriendly Middle East.

Our interests in this strategic area of the world demand: 1) the steady flow of oil westward; 2) the continued use of U. S. air bases in Saudi Arabia; 3) cooperation in stemming a rising tide of communism throughout the Arab world.

King Saud is in a position to give assurances on all three. The Administration thinks these reasons outweigh the moral considerations which traditionally influence U. S. foreign policy.

India and Kashmir

After almost a decade of dispute both in and out of the UN, India appears to have settled the Kashmir problem once and for all. On Jan. 26, in defiance of a new UN resolution calling for a plebiscite to determine the territory's future, New Delhi announced that it was formalizing the accession

to India of that part of the disputed state occupied by Indian troops.

This is not the first time India has flouted UN decisions in regard to Kashmir. Since mid-1948, when an uneasy truce put an end to bitter Indo-Pakistani fighting, India has steadfastly refused to test her claim to the territory by popular vote. Pakistan has always appeared willing to comply with UN decisions provided there be simultaneous troop withdrawals.

India's attitude toward the disputed state, culminating in the arbitrary act of Jan. 26, came as a shock to most of the world. As Britain's *Manchester Guardian* pointed out Jan. 27:

India has weakened its own standing in the UN . . . and on the next occasion when it tries to bring its moral influence to bear in a great international issue, it will find its voice less heeded. Like others before, India has shown itself to have two standards—one for the world and one for itself.

Indeed, we await Krishna Menon's reaction when France in UN debate declares that the Algerian crisis is a French internal affair.

The Hammarskjold Report

Throughout its history the UN has had considerable success in arranging cease-fires. It has had difficulty, however, in following up its orders with permanent solutions to the problems which occasioned armed conflict. The Kashmir dispute, discussed elsewhere in these pages, is one example. The Middle East conflict is another.

In the latter instance the UN has thus far achieved the withdrawal of all foreign troops from Egypt save in two sectors, where Israeli forces seem determined to hang on. At the moment there is little the UN can do about Israeli obstinacy. As Dag Hammarskjold, UN Secretary General, pointed out in his report to the world body on Jan. 26, "under its existing mandate" (which is merely to supervise troop

withdrawals), the UN cannot guarantee that the situation will not revert to the *status quo* which Israel fears.

Obviously then, that UN mandate must be strengthened. During the debate on the Hammarskjold report, U. S. delegate Henry Cabot Lodge Jr. declared that it was "essential" that the UN Emergency Force be stationed at the Gulf of Aqaba. Said Mr. Lodge:

This should be done until it is clear that the non-exercise of any claimed belligerent right has established, in practice, peaceful conditions. . . .

Mr. Lodge also advocated that UNEF be stationed on both sides of the Gaza Strip and the El Auja area in the north end of the Sinai Desert until peaceful conditions exist there also. This is a job the UN cannot afford to leave half-done.

Infiltration in Canada?

French Canadians are reacting angrily to a recently published book, *The Leftist Infiltration of French Canada*. This wild-swinging publication launches out with charges against a long, respectable litany of Catholic institutions, claiming that they have been "infiltrated." The Dominican Fathers, the Radio-Canada Society, Laval University, the University of Montreal, the Young Christian Students organization—together with a number of other groups and illustrious individuals—have all been smeared by the pen of an apparently irresponsible writer who presents himself to the public as an historian.

The charges have been minutely examined and the book itself dissected by André Bachand, director of public relations at the University of Montreal. His analysis appeared in the Jan. 17 issue of *Le Devoir* of Montreal. No serious historian, he argues, could possibly have let so many errors slip into his work. He lists them in impressive detail.

U. S. Catholic readers will doubtless recognize the similarity of this Canadian incident to one which has lately troubled responsible people on this side of the border. For undocumented charges of the same nature have for almost a year been circulated and occasionally publicized here—strangely

enough, even in some widely-scattered sectors of the Catholic press,

Anyone with factual evidence of leftist infiltration of the Catholic press or of Catholic colleges and universities needs only to put his information on the line in order to get a hearing. So far no one has done so.

Radio Free Europe

When the Hungarian revolt was crushed under the tanks of the Red Army, some refugee Freedom Fighters bitterly criticized the West for having promised help that never came. Radio

broadcasts, in particular, were blamed for having stirred the people to a hopeless resistance. Since Radio Free Europe is dedicated to the sole cause of sustaining the anti-Red feeling behind the Iron Curtain, it bore the brunt of these attacks.

RFE has flatly denied that it ever incited the captive peoples to armed revolt or promised Western help in the event of a rising. This contention has been substantiated by the Bonn Government, on whose territory, at Munich, RFE has its main studios. Chancellor Adenauer himself told a press conference on Jan. 25 that an examination of the tapes of the broadcasts failed to

turn up any proof of these charges. Even Mrs. Anna Kethly, Hungarian Socialist who blamed RFE for an indiscreet broadcast that caused her arrest by the Red police, would not like to see its voice silenced. "It is the last bridge of the free world to Hungary," she told a correspondent of the *Hamburg Zeit*.

Radio Free Europe is not an official U. S. agency but a privately operated propaganda effort supported by voluntary contributions. It is now seeking \$10 million, through the Crusade for Freedom, to continue its operations. Its record of achievement in the face of countless difficulties justifies our support.

What Young Hungarians Want

Young Freedom Fighters who recently escaped from Hungary appear anxious to make plain that their revolt was not inspired by any longing to restore the old order in the industrial, agricultural or political field. They rebelled against atheistic Soviet tyranny and the reign of misery it had inflicted upon their country. Moreover, they had formed, over the years and through prolonged discussions among intellectuals and workers alike, very positive ideas as to what they wanted in communism's place.

My desire to know their notions more precisely led me to query one of these young leaders who had spent several years in a concentration camp. He is an alert, young Catholic intellectual, one of the very first group of Hungarian refugees to arrive in this country the day before Thanksgiving Day, 1956. Here, in rough outline, are his answers as obtained in conversation.

The revolutionaries had no desire to restore liberalistic capitalism or the former political regime. They aimed at a "new form": a neutral country, completely independent in its internal and its external politics; complete religious and cultural freedom in a democratic constitutional state; preservation of the right of individual private property but restriction of its exercise as required by the social interest. In a parliamentary, multi-party regime the Communists would be represented as a minority among the others. Various functional interests—agrarian, industrial, etc.—would be duly represented.

The nation's economic life would preserve all of communism's genuinely human social gains. Agriculture would retain the institution of the collective farm, but its members, keeping their individual right to property, would be genuine own-

ers of the joint enterprise: completely free in joint buying, investment and selling at home and abroad, as well as in the enterprise's internal management. From the state they would receive the minimum of aid or direction required for the common good. Anyone could run his own individual farm without joining the collective, but—and this holds good for industry also—no individual would be permitted to employ more than two or three persons.

The directors of a given industrial enterprise, freely elected by a bona-fide trade union, would bear great responsibility, and there would be none of the buck-passing which existed under the Soviet system of merely nominal directors. The driving motive of the industry would be individual initiative and the tangible good of the worker-owners, not the obnoxious "norms" or state-imposed work competition. In a word, no more 5-year plans or totalitarian labor rationalization. The nation would be freed from international totalitarianism with its absurd contradictions in the monetary field. (Hungarian-made trucks that sold in Russia for 15,000 forints cost the Hungarians 120,000 forints.) Sound labor legislation, however, would be preserved, such as that governing working hours in certain industries or protecting women, children and health.

This crude résumé raises as many questions as it answers, but it may well indicate a general trend of thought current among all the peoples who have been subjected since the war to Soviet control. It might be read in connection with the observations of Cardinal Wyszyński, Primate of Poland (*AM.* 1/26, p. 476), and possibly the reflections of Generalissimo Franco (*AM.* 1/19, p. 445).

JOHN LAFARGE

U. S. Reds in Crisis

Did Irving Potash return clandestinely from deportation just to "visit his family" or did he, in reality, bring instructions from Moscow? Following the Jan. 4 arrest of this man, convicted in 1949 with other Communist party leaders, U. S. Attorney Paul W. Williams of New York said that Potash is still a top leader in the party and "may be a courier."

The timing of Potash's secret re-entry into the United States easily confirms the FBI's suspicions. The national convention of the U. S. Communist party will take place Feb. 10-12. In its outcome Moscow has a lot at stake.

Hard hit by events at home and abroad, the party has been searching for a formula of survival. The original plan was for a tactical assertion of independence from Moscow and the renunciation of revolution by violence. But recent Hungarian events have badly disillusioned rank-and-file Marxists. What was originally intended as a tactical maneuver may end by being adopted in all seriousness.

In the past Moscow could count on William Z. Foster, national chairman, and Eugene Dennis, general secretary of the party. But these pro-Soviet stalwarts have been in the minority in the national committee. The present trend of opinion favors the reconstitution of the party as a mere "political action association." Such a change would amount to a return to "Browderism." That Moscow cannot tolerate. Was Potash stopped by the FBI before he could get a message through?

Mercy in the Budget

Among the non-controversial items in the President's 1958 budget is an increase of \$7.3 million for the Office of Vocational Rehabilitation. This agency, which is part of the Department of Health, Education and Welfare, discharges the Federal role in the merciful work of restoring the physically disabled to useful employment.

In a program of this kind, even bare statistics speak with a certain nobility and eloquence. Last year, through the joint efforts of Federal and State agencies, 66,273 physically disabled persons were put on their feet and given jobs.

According to a schedule set by Congress in 1954, the goal for this year, when the Office of Vocational Rehabilitation budget stands at \$43.6 million, is 76,000 such persons. Next year it rises to 90,000—and that explains the President's request for additional money. By 1960 Congress hopes to rehabilitate 200,000 disabled a year.

In view of the need, that is a modest goal. It is, in fact, an inadequate goal. Since an estimated 250,000 persons become disabled every year, it does not even keep up with current needs. Until Congress and the States launch a more ambitious program, the present backlog of more than 2 million persons in need of rehabilitation will, therefore, continue to grow.

Though most people will not be inclined to question an expenditure of this kind, it is well to know that this governmental mercy doesn't really cost the taxpayers anything. Studies show that for every dollar spent on returning the disabled to jobs the Treasury gains \$10 in taxes.

Prosperity Plus

Though the general tenor of the President's annual economic report had been clearly foreshadowed in his budget message, the report was nevertheless eagerly awaited. As usual, it crossed a number of interesting "t's" and dotted equally interesting "i's."

In just about every way imaginable, 1956 was a record-smashing year. The value of goods and services produced jumped from \$390.9 billion in 1955 to \$412.4 billion. Average employment, up 1.8 million, reached 65 million. Reflecting this rise in jobs, wage gains, record dividend payments and generally prosperous conditions, personal income soared to \$331 billion—up nearly \$20 billion over last year.

Unfortunately, prices advanced with everything else, with the consumer price index up 2.9 per cent for the year. For this reason, though he foresaw continued good times, the President warned that inflationary forces had accumulated to the danger point.

In describing this threat—for the special benefit of labor and management—Mr. Eisenhower seized the occasion to announce a change in Administration thinking. He said that Govern-

ment fiscal and monetary policies alone could no longer be relied on to maintain price stability. The cooperation of those who fix prices and wages was needed.

This is the same point the President made in his address on the State of the Union. There can be no disagreement with it. The problem, as most economists see it, is how to translate this economic common sense into practice. In a free-enterprise system, that is the kind of problem which is very difficult to solve.

Probing Prices

Speaking of inflation reminds us that prices, even more than labor racketeering, are likely to concern congressional probes in the weeks and months ahead. During the jockeying between the Senate Committee on Labor and the Permanent Subcommittee on Investigations for the right to smoke out racketeers, it was easy to overlook the claims being staked out to other fields of inquiry. In one way or another, a number of these fields touch prices.

Sen. Joseph O'Mahoney's anti-monopoly subcommittee is, for instance, very much interested in the recent industry-wide hike in oil prices. It is also curious about the upward movement in natural-gas prices, which are supposed to be controlled by the Federal Power Commission. Other likely targets are newsprint and steel prices, though the O'Mahoney group will leave these to other committees. The Senate Public Works Committee, with jurisdiction over the highway program, is understandably concerned about the cost of steel, and both the Senate Banking and the Interstate Commerce Committees are interested in the price of newsprint.

On the House side, the Banking Committee voted two weeks ago to undertake its own investigation of the nation's monetary and credit systems. The President had called for a study of this kind but had recommended that it be made by a committee of citizen experts.

There is also a good chance that Congress will inquire into the causes of the climb in living costs. The AFL-CIO, smarting from charges that excessive wage demands are responsible, has called for such a probe. It looks like a natural for the Joint Committee on the Economic Report.

Catholic Scientists Join Forces

The Albertus Magnus Guild, founded in 1953 during the Boston meeting of the American Association for the Advancement of Science, is an association of Catholics, whether in non-Catholic or Catholic institutions, engaged in scientific work. A similar organization, called the Catholic Round Table of Science, was formed in the 'twenties by the late Msgr. John M. Cooper of the Catholic University and the Rev. Anselm M. Keefe, O.Praem., of St. Norbert College, but had become inactive on a national scale, though there are still local chapters functioning in New York, Pennsylvania, Minnesota and, quite possibly, in other localities.

Therefore, it was felt by a number of Catholic scientists that a national organization with the same purposes as the original CRTS should be formed. These were: 1) to serve as a means of contact among Catholic scientists, particularly those not in Catholic institutions; 2) to promote productive scholarship and greater participation in scientific activities (especially attendance at the meetings of the various scientific societies and presentation of research papers there) by Catholics; and 3) to assist Catholic scientists in relating the Church's teachings to the findings of modern science.

Accordingly, with the assistance of Msgr. Frederick G. Hochwalt, executive secretary of the National Catholic Educational Association, a meeting was called at Boston College. Some seventy persons attended and the distinguished dean of the Graduate School of Princeton University, Dr. Hugh S. Taylor, was elected chairman. After considerable discussion it was decided to form a rather loose organization to be known as a guild and named after the heavenly patron of scientists, St. Albert the Great.

The discussion that led up to this decision showed quite clearly that the majority of those present were vigorously opposed to setting up any organization which would tend to segregate Catholics from their fellow scientists. Accordingly, it was voted to hold meetings only in conjunction with the regular scientific societies. These meetings would be chiefly devoted to social contacts and the business of the Guild, though it was hoped that, in time, programs of a philosophico-scientific nature could be arranged. Technical papers, however, would not be allowed; they should be given in the open meetings of the convention.

FR. YANCEY, S.J., board member of the National Science Foundation (1950-54), has been chairman of the Department of Biology at Spring Hill College in Mobile since 1931.

Likewise it was voted to restrict membership to those who are members of the scientific societies and professionally engaged in scientific work, either as teachers and/or researchers or as graduate students.

Even before the foundation of the Guild, the Catholic Educational Association had begun to publish at intervals mimeographed "Catholic Science Notes." This was now taken over by the Guild as its official organ and called the *Bulletin*. It is issued five times a year and contains news about or of interest to Catholic scientists, articles on the relations between science and philosophy or religion, and book reviews.

The Guild has only two officers: a president, and an executive secretary-treasurer, who is also editor of the *Bulletin*. Besides these there is a council of three members. Dr. Taylor was elected first president. He was succeeded last year by Dr. E. M. K. Geiling, Distinguished Service Professor of Pharmacology in the University of Chicago. The writer has been executive secretary-treasurer since the founding of the Guild. His Eminence Samuel Cardinal Stritch very graciously accepted the designation of Honorary President. The present councilors are: Dr. John T. Howell, California Academy of Sciences; Dr. Taylor; and Rev. William H. Kane, O.P., Dominican House of Studies, River Forest, Ill.

ANNUAL MEETING

Since the Guild embraces all varieties of scientists, the "annual" meeting is held during the AAAS convention. However, luncheons or dinners are arranged for members and other Catholic scientists at the meetings of other scientific organizations. This year, in conjunction with the New York Metropolitan Chapter of the Catholic Round Table of Science, the Guild sponsored a tea for all scientists during the AAAS meeting and a solemn Mass in St. Patrick's Cathedral, at which His Eminence Cardinal Spellman presided and Very Rev. Laurence J. McGinley, S.J., president of Fordham University, preached on "Religion and the Scientist."

In fulfilment of its purpose of bringing together Catholic scientists, the Guild has just published a *Directory* of its 600-plus members. These are listed alphabetically, according to fields, and geographically, so that the *Directory* is a kind of "Who's Who" of Catholic scientists. Copies may be obtained (50c) from the executive secretary-treasurer.

For further information write the executive secretary-treasurer at Spring Hill College, Mobile, Ala.
PATRICK H. YANCEY

Washington Front

President vs. Congress?

After a succession of well-timed moves, following the inauguration, it began to look as if the Administration had the Democratic majority in Congress neatly boxed in on both foreign and domestic fronts. The Eisenhower Doctrine, the Inaugural Address itself, the Message on the State of the Union, the budget, the economic report and the special message on schools, all left the Democrats gasping and wondering just what, as the Opposition, they were going to oppose.

The Middle East doctrine, to be underwritten by Congress in a joint resolution acknowledging the President's right to use economic and military power at unspecified places and in unspecified ways, was so vague that it offered no more handhold than a ghost. All that critics could do was to quibble about ways and means, or to take it out on poor Mr. Dulles, as they did.

The State of the Union and the budget messages, taken together, added up to almost pure New Dealism; and how were Democrats to repudiate that without repudiating their own past? The budget's unprecedented peacetime size invited criticism; but in succession the President, Treasury Secretary Humphrey and Budget Director Percival Brundage all countered smilingly, saying in effect: "Sure, it's too big, we admit; maybe you can show us how to reduce it. If you can, by all means do so." And Mr. Brundage added the

ominous note that he for one feared that, as in the past, the Congress would increase spending, not cut it. The President interjected the remark that "if the people desired and deserved these services, it should have them." What can you say to that?

The school program, for \$1.3 billion of Federal grants-in-aid on the basis of need, not of population, and \$700 million more in loans, was what most Democrats want and somewhat more. If it were to be hamstrung by a desegregation amendment, as in the last Congress, the Democrats would be to blame, not the Republicans.

The Congress is bracing itself for another barrage of New Dealish messages on such things as extension of social security, housing and the like: measures to conserve and expand advances already made—which is what the President means by Modern Republicanism. If the Democrats pass the measures, these will have the Administration stamp; if they defeat them, their party will deserve the blame.

In spite of all these appearances, I cannot escape the conclusion that the substance of the argument is not a partisan one, but an attempt by the President to regain for his office the initiative in foreign- and domestic-affairs legislation which he lost in his first two years and did not regain in the next two. As I see it, he finally means to assert the paramount power of the Executive over the Legislative branch, something which only "strong" Presidents have been able to do. That may be one reason why he presented a Democratic Congress with its own program, to take or reject.

WILFRID PARSONS

Underscorings

IN LIBYA, (pop. 1,340,000), the bulk of the population is Islamic in religion. There are, besides, 6,300 Jews, 45,895 Catholics (mostly of Italian stock) and 4,000 Protestants. In the three vicariates apostolic (Tripoli, Bengasi and Derma) and the one prefecture apostolic of Misurata, there are today 46 Franciscan priests.

►YOUR HOUSE can be home during the 1957-58 school year to a carefully selected European or Latin-American 16-year-old boy or girl under the National Catholic Welfare Conference's plan. Cost to you: board, lodging and incidentals. The student's parents and NCWC pay for transportation; scholarships are given through local Catholic high schools. Families interested in this generous work may obtain information

from Mrs. Robert Handy, Int'l High School Student Program, NCWC, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

►THE RERUM NOVARUM AWARD of St. Peter's College, Jersey City, N. J., will be presented on March 24 to Henry Ford II, president of the Ford Motor Company. It has been given annually since 1949 to a Catholic who has distinguished himself in the field of labor-management relations by fidelity to the principles of the social encyclicals.

►VERY REV. ALBERT LEMIEUX, S.J., president of Seattle University since 1948, has been named by the city's Real Estate Board as Seattle's First Citizen for 1956. The board's

citation also paid tribute to Seattle University, "which, by growth and scholastic excellence, has achieved national recognition, of which all Seattle is justly proud."

►IN DETTENHEIM, BAVARIA, a solidly Protestant township which since 1945 has taken in 400 Catholic refugees, a new Catholic church has been built. The Protestant citizens contributed the lumber and part of the work of construction.

►A CENSUS of university students in Latin America, just published by the Union of Universities of Iberoamerica, University City, Mexico, D.F., gives the following totals for the scholastic year 1954: Argentina, 139,000; Brazil, 72,000; Mexico, 28,000; Cuba, 20,000; Chile, 19,000; Puerto Rico and Peru, 15,000 each; Colombia and Uruguay, 12,000 each; Venezuela, 7,000. All other countries have less than 5,000; Nicaragua comes last with 948. C. K.

Editorials

The Mystery of Dave Beck

Last week the forces of decency in the American labor movement won a smashing victory at Miami Beach. With only a single dissenting vote the 27-member AFL-CIO executive council denied the refuge of the Fifth Amendment to union officials called to testify before congressional investigating committees. The only negative vote was cast by Dave Beck, voluble president of the United Brotherhood of Teamsters.

In one way Mr. Beck's vote was no surprise. Last month several high Teamster officials clammed up before the Senate Permanent Subcommittee on Investigations (Am. 2/2, p. 445). Asked certain questions about the use of union funds, they pleaded their constitutional immunity from self-incrimination. They did this with the full blessing of their union—a blessing which the Teamster executive board has since refused to revoke. In opposing the motion to ban recourse to the Fifth Amendment, Mr. Beck, as the representative of the Teamsters on the AFL-CIO executive council, was, therefore, merely registering his union's position.

DISAPPOINTING CHANGE

In another way, however, Mr. Beck's vote raises a very perplexing question. What, in short, has happened to Dave Beck? What strange concurrence of events, or what deep personal change, has brought it about that this man, who only three years ago was in the forefront of the fight on racketeering, should now be isolated from his colleagues on a clean-cut issue of right and wrong?

Mr. Beck has had a long and fruitful career in the labor movement, and a profitable career outside it. From poverty and obscurity he has risen to great wealth and power. His progress to the top was not, to put it

mildly, without elements of conflict and controversy. Unionism did not come peacefully to the Pacific Northwest, and Dave Beck was never far from the center of the fight.

All that, however, was a long time ago. The Dave Beck who was elected four years ago to succeed an ailing Dan Tobin as head of the Teamsters was widely respected, even in business circles. He wanted to be known as a substantial citizen. He was not, in fact, above using the marvelous arts of public relations to promote this recognition.

Within the labor movement, Mr. Beck set his face sternly against racketeering. On several occasions he moved quickly and ruthlessly against Teamster officials accused of corruption. He not only supported AFL President George Meany in the precedent-shattering expulsion of the International Longshoremen's Association; he marched belligerently ahead of him. It was Dave Beck who insisted that it was not sufficient to oust the ILA; that the AFL had to finish the job by establishing a rival union on the piers. To this end he offered money and manpower.

Not much more than a year after these events, Dave Beck seemed to turn a complete ethical somersault. Now he wanted to lend money to the orphaned ILA. He wanted to form a pact with it. He was even prepared to welcome the longshoremen back to the AFL. No longer was there talk about the duty of unions to oust racketeers. In Mr. Beck's mind, this had now become the exclusive job of law-enforcement agencies.

Why this startling change?

A good many people, inside as well as outside labor, will applaud the congressional committee that finds the answer to that one.

Sensate Society and Catholic Opinion

Veteran Harvard sociologist Pitirim A. Sorokin has long been an outspoken critic of what he has called our "sensate" civilization. He has insisted in his earlier works (*Social and Cultural Dynamics*, *The Crisis of Our Age*, *Reconstruction of Humanity*) that in such a civilization

... the force of many religious, moral, esthetic and social values that taboo all premarital and extramarital sex relations has been progressively weakened ... and many of these inhibitive values have been replaced by values that commend and recommend a freer satisfaction of sex passion.

A "vast body of evidence" is at hand, claims Mr. Sorokin, to prove conclusively the replacement of "the dominant medieval (religious) values by the sensate (secular) values during the past five centuries."

Mr. Sorokin's latest work is an explosive little volume, *The American Sex Revolution* (Porter Sargent, Boston, 192p., \$3.50). In it he weighs what is happening to Western, and particularly American, society as a result of the long dominance of these "sensate" values. He begins with an examination of the extent to which we are deluged with sex. Literature, the arts, radio and TV, advertising, social and political customs are all

passed in review. The reader who begins in a skeptical mood will more than likely find himself persuaded that obsession with sex colors all American cultural life to a much greater degree than he had realized.

At the door of this unbalanced and unhealthy obsession Mr. Sorokin lays a great part of the responsibility for broken homes and marriages, irresponsible and delinquent children, the general breakdown in public morality. The indictment is so sweeping and uncompromising that some may charge the prosecution with gross exaggeration. To this Mr. Sorokin would respond that the very fact that we are unconscious of the sex-saturation to which we are subjected proves the insidiousness and mortal peril of the "sexualizing" process. "Most peoples and leaders of decaying societies," says Mr. Sorokin mordantly, "were unaware of their cancerous sickness."

Even if Mr. Sorokin's observations are only half right, his studies throw much light on how a "climate of opinion" is formed and how that climate inevitably affects our day-to-day action and general mores.

Subpoena the Klan

One night toward the end of January a small group of robed members of the Ku Klux Klan marched onto the campus of a distinguished Southern college, set up wooden crosses and burned them. That same night they repeated this act of infamy in front of the home of a Negro. A few days before, in the same city, Klansmen had bombed the home of a respected Negro Catholic family.

These fearful events are taking place in the year 1957. The scene is Mobile, Alabama. The college in question is 127-year-old Spring Hill College, which was integrated three years ago and now enrolls 40 Negroes among its students. Spring Hill is a Catholic institution, administered by the Jesuits.

Before the Klan's fiery crosses burned themselves out, the president of Spring Hill, Rev. Andrew C. Smith, S.J., issued a statement which goes to the social and religious heart of the matter. He said he hoped that a closer study of the "divine meaning of the symbol which they sought to profane by burning" would

... cause some to change their ways and cease to promote hatred and terror among people supposed to live together in peace and harmony bought for them by the One who died on the Cross.

Meantime, the reign of Klan terror continues to afflict the city of Mobile. The hooded movement spreads, gathering new forces among the ignorant, the bigoted, the irresponsible and the downright lawless elements of Alabama's white supremacists. This Review has already indicated the dimensions of the swelling wave of Klan activity in Alabama. In his on-the-spot article, "KKK in Mobile" (Am. 12/8/56, p. 298), Rev. Albert S. Foley, a member of the Spring Hill College faculty, declared:

It is at this point that Mr. Sorokin's latest work takes on particular interest for the Catholic. If we believe that Christian ideals of private and public morality can and must act as a leaven in the world, then we must face the fact that they will be operative only when held and professed corporately—by all of us as a body. Here precisely is the deeper purpose of such agencies as the Legion of Decency and the National Office for Decent Literature. The moral rating given to an individual book or picture is indeed important for the guidance of action, but far more important is the work of forming the corporate right thinking that will stand as an unbreached bulwark against the forces of "sexualization" and "sensatism."

Mr. Sorokin quotes (p. 130) a striking phrase from Gandhi: "The future is for the nations that are chaste." Under this test, he harbors grave doubts about the future of America. But if Catholics were united *as a body* to resist progressive "sexualization"—even where sin is not involved—how much the Church in this country could do to assure America's future.

The city teeters on the brink of a race riot. The existence and presence of the Klan furnish more than half of the ingredients necessary for an explosion. . . . One more incident, one more act of violence, could spark a wholesale disaster with which the police and the community are woefully unprepared to contend.

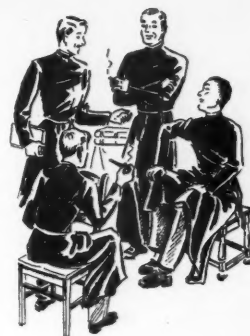
WHY IS NOTHING DONE?

Apparently, nothing is going to be done locally to check this fearful KKK resurgence. Father Foley remarks that the "apathy of the citizenry and the cowed spirit of community figures serve to create a vacuum. . . ." Who, then, is to act? What will be done? What forces are to be brought to bear against this threat to peace, order and law?

In the official U. S. Government *Guide to Subversive Organizations and Publications* the Ku Klux Klan is listed (p. 164) as one of a group of right-wing subversive organizations. We strongly urge that Mobile Klan leaders—and identifiable Klan leaders anywhere else in the South—be subpoenaed, called to Washington and thoroughly questioned by a congressional committee. The identity of the Klan ringleaders in Mobile is now widely known. The Imperial Wizard, spokesman for his local band of hoods, has been identified. So have the Great Titan and the Grand Dragon. Right-thinking citizens of Mobile have succeeded in learning the names, addresses and occupations of many other Klan gangsters. This vicious thing should be cut down at the roots. Like Communist spies and saboteurs, these KKK marauders are a menace to our society and our way of life. It is time for Congress itself to take in hand the problem of right-wing subversion.

Vocations Keep Climbing

Francis X. Curran



THE VOCATION picture in this country is usually painted in somber colors. The viewers with alarm need only to look about them to find evidence to support their dark forebodings. Did the Church ever, in any country, at any time, have enough good priests and religious? Clearly there are not enough vocations to supply the clamorous demand. But is the scene becoming a bit brighter? We may be able to evaluate the picture better if we view it through the perspective of the years. Possibly we can thus discern trends, judge proportions, answer questions.

The Church in America is growing. Do vocations show a proportionate growth? Is there a healthy surplus of aspirants—or an ominous deficit? While adequate evidence on vocations to the congregations of sisters and brothers is lacking, we may have enough information to show the true trend of priestly vocations.

This trend can be indicated by the comparison of significant numbers: of Catholics, of priests, of seminarians. Our figures are drawn mainly from two sources: for the 19th century, the late Bishop Gerald Shaughnessy, S.M.'s *Has the Immigrant Kept the Faith?* (Macmillan, 1925); for the present century, the *Official Catholic Directory* (Kenedy). It must be kept in mind that the bishop's figures are not the result of censuses. They are, for the most part, guesses. But they are the most scientific guesses we have, and they are generally accepted by scholars. They are used here because they are the most reliable numbers extant.

It would be difficult to judge the debt we owe to the painstaking editors of the *Directory*. Where there are errors in the *Directory* statistics, they are attributable, not to the editors, but to the raw material submitted.

The *Directory* statistics are the most reliable we have on American Catholics. But we must not forget that their reliability varies. The statistics on priests have a very high degree of accuracy. A certain margin for error, it appears, must be allowed for the statistics on seminarians, due to variations in the reports sent in

FR. CURRAN, S.J., author of *The Churches and the Schools* (Loyola U. Press, \$3) and *Major Trends in American Church History* (America Press, \$2.50), is professor of history at Loyola Seminary, Shrub Oak, N. Y.

by some dioceses and religious orders. These statistics count only college and post-college students in diocesan seminaries and religious scholasticates. Minor seminarians in the high-school years are not included.

For the statistics on the total Catholic population an indefinite but probably large margin for error must be assumed. *Directory* figures on infant baptisms, highly reliable and obviously a good indication of total Catholic births, do not square with the reported Catholic population. Annually, during the present century, 23-25 per cent of the children born in the United States have been baptized as Catholics; in the last few years the proportion has gone much higher. At no time, however, does the number of Catholics reported by the *Directory* approach 23-25 per cent of the total American population. Obviously hundreds of thousands of baptized Catholics are not included in the *Directory* statistics.

Keeping in mind these cautions on the figures, let us see what the statistics show.

TABLE 1. Catholics and Priests in the U. S., 1790-1956.

Year	Total U. S. Population (Thousands)	Reported Catholic Population (Thousands)	Catholic Percentage of Total Population	Total Priests
1790...	3,929	35	0.88	34
1800...	5,308	50	0.94	50
1810...	7,239	95	1.3	70
1820...	9,638	195	2.0	150
1830...	12,866	318	2.5	232
1840...	17,069	663	3.0	482
1850...	23,191	1,606	6.9	1,800
1860...	31,443	3,103	9.9	2,235
1870...	39,818	4,504	11.3	3,780
1880...	50,155	6,259	12.5	6,000
1890...	62,947	8,909	14.0	9,168
1900...	75,994	10,129	13.3	11,636
1910...	91,972	14,347	15.6	16,550
1920...	105,710	17,735	16.8	21,019
1930...	122,775	20,203	16.4	26,925
1940...	131,669	21,403	16.3	33,912
1950...	150,697	27,766	18.4	42,970
1956...	166,000	33,574	20.2(P)	48,349

From these figures we can conclude to the following proportions:

TABLE 2. Ratio of Priests to Reported Catholic Population and Total U. S. Population, 1790-1956.

Year	Number of Catholics Per Priest	Number of Total U. S. Population Per Priest
1790.....	1,000	115,500
1800.....	1,000	106,000
1810.....	1,350	103,400
1820.....	1,300	64,200
1830.....	1,350	55,900
1840.....	1,350	35,500
1850.....	900	12,900
1860.....	1,320	14,000
1870.....	1,200	10,500
1880.....	1,050	8,300
1890.....	970	6,500
1900.....	870	6,500
1910.....	870	5,500
1920.....	840	5,000
1930.....	750	4,500
1940.....	630	3,900
1950.....	640	3,500
1956.....	690	3,400(?)

It is at once obvious that the estimate of the number of priests for the year 1850 is out of line, and almost certainly incorrect. The general picture that emerges is heartening—a persistent and constant improvement in the ratio of priests to the total population and, until 1950, to the total Catholic population. The recent decline in the ratio of priests to Catholics can be explained by two causes: first, the postwar baby boom, which has greatly increased the Catholic population; second, the decline in vocations during the depression and war years, shown in Table No. 6. With the large classes entering the seminaries after 1948 approaching ordination, it seems likely that the present ratio of priests to Catholics will be maintained, if not improved, in coming years.

Let us now take a closer look at the growth of Catholics and priests in the present century.

TABLE 3. Decennial Increase: Total Population, Reported Catholic Population, and Priests, 1900-1950.

Decade Ending	Increase of Total U. S. Population (Thousands)	Increase of Catholic Population (Thousands)	Increase of Priests
1910..	15,997 (21.0%)	4,218 (41.4%)	4,914 (42.2%)
1920..	13,738 (14.9%)	3,388 (23.6%)	4,469 (27.0%)
1930..	17,064 (16.1%)	2,468 (14.0%)	5,906 (28.1%)
1940..	8,894 (7.2%)	1,200 (6.0%)	6,987 (26.0%)
1950..	19,028 (14.5%)	6,363 (29.7%)	9,058 (26.7%)
1956..	16,000 (10.7%[?])	5,808 (20.9%)	5,379 (12.5%)

The great discrepancy between the percentage of increase of total population and of Catholic population in the first years of the century is largely explained by

the inrush of Catholic immigrants in those years. And the addition of foreign priests to the American clergy obviously had its effect in the large percentage increase of the priesthood during the first ten years of the century.

The First World War and postwar legislation ended the great flood of immigration. As the Church became more and more a Church of native-born Americans, it was to be expected that the Catholic increase would approach the level of the national increase. This indeed has happened.

The fact that the Catholic increase seems to have lagged behind the national level in the 'twenties and 'thirties and to have spurted ahead so sharply in the 'forties may possibly be explained by improved Catholic statistical reporting; in other words, it is highly probable that many Catholics were overlooked in the statistics of the 1930's and were counted in those of the 1940's.

As the American Church is increasingly composed of native-born, so is its priesthood. Since 1910, the number of priests has shown an encouraging decennial increase of at least 26 per cent, an increase that will, from all indications, be maintained in the present decade. It is notable that this increase almost invariably surpasses the increase of Catholic population.

Within the priesthood itself, the last generation has witnessed a growing and continuous drift of vocations to the religious orders. This is shown by the altering proportions of the secular and regular clergy.

TABLE 4. Secular and Religious Priests, 1900-1956.

Year	Total Priests	Secular Priests	Percent of Total	Religious Priests	Percent of Total
1900..	11,636	8,660	74.4	2,976	25.6
1910..	16,550	12,274	74.2	4,276	25.8
1920..	21,019	15,398	73.2	5,630	26.8
1930..	26,925	18,873	70.1	8,052	29.9
1940..	33,912	22,450	66.2	11,462	33.8
1950..	42,970	27,341	63.6	15,629	36.4
1956..	48,349	29,734	61.5	18,615	38.5

The continued growth of the American priesthood obviously depends on a continued growth of the number of students in our seminaries. For the present century, these are the figures:

TABLE 5. Seminarians, 1900-1956.

Year	Total Seminarians	Decennial Increase	Percent of Increase	Ratio of Catholics Per Seminarian
1900...	4,628	2,190
1910...	6,182	1,554	33.6	2,320
1920...	8,944	2,762	44.7	1,980
1930...	16,300	7,356	82.0	1,250
1940...	17,087	787	4.8	1,250
1950...	25,622	8,535	49.7	1,080
1956..	34,055	8,433	33.0	990

The picture which emerges from these figures is certainly an encouraging one. In 1956, the ratio of Catholics to seminarians was less than 1,000 to one. The columns on decennial increase and percentage increase indicate that there was a tremendous growth of students in the 'twenties, that vocations barely held their own in the 'thirties, that the number of seminarians registered a remarkable rate of increase in the 'forties, and that this increase is continuing in the present decade.

These figures will be much more meaningful if we take a closer look at the annual report on seminarians for the last 25 years.

TABLE 6. Annual Statistics of Seminarians, 1930-1956.

Year	Seminarians	Year	Seminarians
1930.....	16,300	1944.....	20,816
1931.....	17,616	1945.....	21,523
1932.....	19,443	1946.....	22,950
1933.....	20,933	1947.....	23,135
1934.....	20,465	1948.....	23,701
1935.....	23,579	1949.....	26,215
1936.....	22,629	1950.....	25,622
1937.....	21,877	1951.....	28,798
1938.....	15,984	1952.....	30,988
1939.....	16,746	1953.....	32,692
1940.....	17,087	1954.....	33,448
1941.....	17,507	1955.....	32,394
1942.....	17,545	1956.....	34,055
1943.....	16,838		

This table shows that there was a strong and steady rise in the number of seminarians until 1935. Thereafter came a precipitous decline, until in 1938 the number passed below 16,000. The figure hovered at that level until 1944, and did not recover the 1935 level until 1948. The causes are obvious—the depression and the war. With the return of peace, applications for admission into the seminaries increased notably. The sudden surge in 1944 and thereafter is only partially explained by the entrance into the seminaries of ex-servicemen. Most veterans were in the seminaries before 1950; still, the number of seminarians continued to increase, until in 1956 it was more than double that of 1943.

Does the increasing number of seminarians simply reflect an increase in the number of Catholic youth in the past decade? A study of college population trends projected over the period 1940-1970 would show that the number of boys and girls reaching the age of 18

remains between 2 million and 2.5 million during the years 1939-1959. Indeed in 1951 this number dropped below 2 million; only in 1960 will it pass 2.5 million. Thus the age groups whence Catholic seminarians are drawn have remained constant while the number of seminarians has increased. This is another sign that vocations to the priesthood are increasing beyond normal expectations.

May the same conclusion be drawn about vocations to the congregations of sisters and brothers? On this point we have inadequate data. Only in 1944 did the *Directory* begin to supply us with statistics on nuns and brothers.

During the past dozen years, while the number of seminarians increased 63.6 per cent, the increase of brothers (43.8 per cent) slightly exceeded the 43.4-per cent increase of the Catholic population. On the other hand, the increase in the sisterhoods—only 19.1 per cent—is quite discouraging. But it must be remembered that the sisters still outnumber the sum total of the males—priests, seminarians and brothers—by about 68,000. On the other hand, the males during the dozen years in question increased by 26,545, while the sisters increased only by 25,560—lagging a thousand behind the supposedly less devout sex. We must remember, however, that from so short a period and from so little evidence it would be a mistake to deduce any save tentative conclusions.

TABLE 7. Sisters and Brothers in the U. S., 1944-1956.

Year	Total Sisters	Total Brothers
1944.....	133,985	6,162
1945.....	138,079	6,594
1946.....	139,218	6,721
1947.....	140,563	6,938
1948.....	141,083	7,335
1949.....	141,606	7,302
1950.....	147,310	7,377
1951.....	152,178	7,620
1952.....	156,696	7,975
1953.....	158,946	7,823
1954.....	154,055	8,691
1955.....	158,069	8,752
1956.....	159,545	8,868

In brief, the picture of sacerdotal and religious vocations in the United States is one that should inspire in us, not discouragement, but hope as we face the future.



Everson Case: Ten Years After

Robert F. Drinan

A FEW WEEKS after the United States Supreme Court handed down its decision in the famous *Everson, N. J.*, bus-ride case on February 10, 1947 (330 U. S. 1), this writer had occasion to chat with the late Justice Wiley B. Rutledge at the dinner of a legal fraternity. During the course of our talk, conversation turned to the recent ruling of the court, which by a 5-4 split had authorized payment of public funds for bus rides of children to Catholic schools. Justice Rutledge, who in his dissent had written prophetically, "this is not just a little case about bus rides," remarked that he and his colleagues were astonished at the violence of the public reaction to the Everson decision. The Supreme Court jurist said that he had received more mail about his views in this Church-State decision than about all his other opinions taken together.

Ten years after the decision which initiated a decade of controversy among churchmen, jurists and educators, it may be profitable to reflect on the past and present national mood on the relations of government and religion. But before we try to indicate where the battle lines on this eternally stormy question are now being formed, let us chronicle the highlights of a decade characterized by a violent Church-State controversy.

WALL OF SEPARATION ARISES

When the New Jersey Supreme Court agreed that the township of Ewing was not acting unconstitutionally by reimbursing parents for the transportation costs of their children to a Catholic school, that court could hardly have foreseen that this case would be the opening shot in a bitter national Church-State controversy—a debate which, while somewhat quiescent as these lines are written, has probably not yet reached even the end of its beginning.

The New Jersey tribunal applied the well-settled child-welfare doctrine—that is, the widely accepted idea that legislation is not void if it achieves a public purpose even though in so doing a private end is incidentally aided. The U. S. Supreme Court in 1930 had unanimously ratified this idea when it allowed the State

of Louisiana to grant secular textbooks to children in religious schools (*Cochran v. Louisiana State Board of Education*, 281 U. S. 370).

The same tribunal in 1947, however, in deciding the Everson case, was not prepared to affirm the 1930 *Cochran* decision without entering upon an elaborate discussion of the metaphorical "wall of separation" between Church and State and asserting firmly that no government, Federal or State, may aid one religion or all religions—even if the latter is done on a non-discriminatory basis.

The four dissenting justices went beyond this and declared that even bus rides for children attending religious schools constituted a breach in the wall of separation. In the 74 pages of the Everson decision there were so many controversial statements that it would have been remarkable if the three very different opinions did not set off a chain reaction of comment and controversy.

Indeed the Everson decision may well have ignited the fuse for the explosion of anti-Catholic feeling in postwar America. The organization now familiar to us as POAU (Protestants and Other Americans United for the Separation of Church and State) was formed directly as a result of the Everson decision. The distortions which this organization, aided by Paul Blanshard, has spread about the Catholic Church, have centered to some extent on the allegation that the Everson decision was the first successful attack by Catholics upon the public treasury.

The fear and suspicion of religious groups engendered by POAU and other organizations may well have had some influence on the U. S. Supreme Court in its decision thirteen months after the Everson ruling in the *McCullum* controversy. In this case (333 U. S. 203 [1948]), as will be readily recalled, the nation's highest court in an 8-to-1 ruling banned all sectarian religious instruction from public school premises.

The *McCullum* decision is probably explainable in part by an incident that occurred at the oral pleadings on the case on December 8, 1947. The attorney for the Champaign, Ill., school board, in his defense of released-time religious education, asserted that the statement in the Everson majority opinion to the effect that the Government may not "aid all religions" was *dicta*—that is, an assertion not necessary to the decision and

FR. DRINAN, S.J., dean of Boston College Law School and a member of the Washington, D. C., and the Massachusetts bars, wrote "The *McCullum* Decision: Three Years After," *AMERICA* (2/24/50).

not an integral part of it. Counsel for the school board was corrected from the bench on this point by a justice who affirmed—without objection from the other seven (the late Justice Frank Murphy was absent)—that the phrase in question was not *dicta*, but an integral part of the Everson majority view. It may well be that the McCollum result was inevitable after this sharp and significant exchange of comments in the hushed chambers of the Supreme Court.

The McCollum decision of March 8, 1948 probably evoked more literature and controversy than any other decision from the Dred Scott case to the school desegregation mandate of 1954. That public reaction to the decision was hostile has been recently confirmed by Leo Pfeffer in his book *Liberties of an American* (Beacon Press, 1956). Mr. Pfeffer, winner of the 1955 POAU citation for his writings on religious liberty and an advocate of the *absolute* separation of Church and State, admits that the voices of those who hailed the McCollum decision “were drowned in the strident chorus of disapproval.”

The critics of the decision included the Attorney General of the United States, the American Bar Association, the American Catholic bishops in their November, 1948 statement and many other groups. In his new book Mr. Pfeffer states that this criticism was inevitable in view of the thrust of the McCollum decision, which, he concedes, “in effect held that the public schools must be not only nonsectarian but secular or godless.”

In retrospect it seems clear that the McCollum ruling could not long endure. The opinion clashed with the law, the tradition and the instincts of the American people on the relations of government and religion. It is not surprising, then, that the McCollum decision was not used as the basis of any important ruling in American law and that it remained, during the four years of its life, a bomb that never exploded.

Flaring tempers had quieted and a new mood of relative rationality on Church-State questions was abroad in the nation in 1952 when the Supreme Court (*Zorach v. Clauson*, 343 U. S. 306) was asked to review the New York program of released-time religious instruction—a program conducted *off the school premises*. It was this feature on which the court concentrated in sustaining programs of religious instruction as constitutional so long as they are *not* conducted on tax-supported property. Justice William O. Douglas’ opinion for the 6-3 majority is a good example of that “harmonization of interests” which Dean Roscoe Pound has expounded as the ultimate objective of civil law.

THE “WALL OF SEPARATION” BYPASSED

It has scarcely ever been remarked in the literature of the Church-State question that the majority opinion of Justice Douglas in the *Zorach* case does not so much as mention the “wall of separation” metaphor. His opinion attempts rather to explain that the separation of the state from religion must not bring about a relationship that is “hostile, suspicious and . . . unfriendly,” but rather one which has been elsewhere described as

a symbiosis, a biological term meaning the living together in intimate association of two dissimilar organisms.

The accent and emphasis of the *Zorach* decision is almost totally different from the tone of the McCollum opinion. Justice Douglas went so far as to say: “When the state encourages religious instruction . . . it follows the best of our traditions.” But while the state may “encourage” religion, it cannot aid it; the government should, however, “sponsor an attitude” that lets each religious group flourish.

One should be grateful for the use of such language, but it should nevertheless be borne in mind that the limitations of the *Zorach* decisions are, unfortunately, still very serious. True, the decision did not, as did the McCollum ruling, create more problems than it solved. But it left vast problems unsolved, the greatest of which is the school question.

Justice Douglas in the *Zorach* decision stated: “Government may not finance religious groups nor undertake religious instruction nor blend secular and sectarian education. . . .” Presumably the “government” here includes the public schools, which are forbidden to “blend secular and sectarian education.” The public schools are therefore neutralized and must forever strain out all sectarianism from their teaching. While it is true that the public schools are not forbidden to “blend” the “sacred” with the secular, a realistic view indicates that this prohibition against anything “sectarian” amounts to a virtual ban on the “sacred.”

STATE MONOPOLY VS. PARENTAL RIGHTS

If the school, more and more the one single vehicle of instruction for our children, is to be legally frozen into the silence of secularism, regardless of the wishes of the parents or children, ought we not ask the basic question—to whom do our schools belong?

This is the question which the law has neglected and to which it must address itself in the next decade. If the schools belong to the state, then there can be no difficulty with the present monopoly of education by the state and the denial of all state aid to parents who desire another type of education. This educational monopoly by the state—a system not found in any other pluralist democracy in the world—is logical if one agrees with Leo Pfeffer when he writes in his new book “The public school system . . . is the agency of the state. . . .”

If on the other hand the schools have powers delegated by the parents, then the secular state must be responsive and



responsible to those from whom it holds delegated authority. Hardly a single reference was made to this central issue of parental rights in the three great Church-State decisions of the last decade. The Supreme Court seems to have overlooked its holding in 1925 (*Pierce v. Society of Sisters*, 268 U. S. 510) that "the child is not the mere creature of the state" and its opinion in 1944 (*Prince v. Commonwealth of Massachusetts*, 321 U. S. 158):

It is cardinal with us that the custody, care and nurture of the child reside first in the parents, whose primary function and *freedom* include preparation for obligations the state can neither supply nor hinder (emphasis supplied).

It is submitted that the *Zorach* decision, by isolating public schools from all questions of religion, has seri-

ously hindered the freedom of parents to obtain the type of education they desire for their children. This denial of parental freedom, furthermore, is also an infringement of the religious liberty of those parents who want their children to learn of sacred things in a way that will integrate this knowledge with their secular education. These parents have been given the choice of either paying for educational institutions of their own or sending their children to schools isolated by law from religion.

To force such a cruel choice on an ever increasing number of parents is unworthy of the most tolerant democracy in the world. Let us hope that the decade to come will bring about a more acceptable solution of the problem of religion in education than did the decade which ends on February 10, 1957.

Observations on the Budget

Benjamin L. Masse

NOT SINCE GENERAL EISENHOWER rode into office in 1953 on a high tide of popularity has any action of his excited so much adverse comment as the budget message on January 16. Staunch congressional advocates of Federal economy like Virginia's Sen. Harry F. Byrd and New York's Rep. Daniel A. Reed were openly critical. So was the powerful National Association of Manufacturers, which in this case appeared to reflect accurately much sentiment in the business community. The metropolitan press, hitherto remarkably indulgent toward the Administration, was in a number of cases chilly and skeptical. Even the President's chief fiscal officer, Treasury Secretary George M. Humphrey, was unable to mask his anguished disappointment.

The proposed 1958 budget is, indeed, a big one. As the New York *Daily Mirror* observed, not without a sense of outrage, it is "the biggest peacetime budget anywhere, anytime." The President estimated that the Federal Government would spend \$71.8 billion during the fiscal year beginning next July 1. If this projection holds up, it would make the third year in succession in which Federal spending has exceeded the previous year's total. From a low under President Eisenhower of \$64.5 billion in fiscal 1955, spending rose to \$66.5 billion in fiscal 1955 and to an estimated \$68.9 billion this year. Nor is the end of this steady climb in sight. In proposing his 1958 budget the President asked Congress for \$73.3 billion in new obligatory authority—in authority, that is, to commit the Government to future spending. That is \$5 billion more than Congress authorized last year.

The widespread disappointment over this development in the nation's fiscal affairs, which was compounded by the prospect of continued high taxes, is in a way easy to understand. The Eisenhower Administration was pledged to cut the huge Federal establishment down to size. It promised to reduce Government spending, lower taxes and balance the budget. During the 1952 campaign the President himself talked of cutting expenditures "to something like \$60 billion within four years."

DISAPPOINTMENT

This approach was popular with the voters and no doubt contributed significantly to the Eisenhower victory. A good many people had become persuaded that Washington was spending the taxpayers' money altogether too prodigally. Some went so far as to suspect that scheming men were consciously using fiscal policy to remake the country in a Socialist image. When, during his first three years in office, the President succeeded in shrinking appropriations, in reducing taxes and in balancing the budget, his supporters were jubilant. They felt that their analysis of the spending issue had been confirmed. Hence the pained surprise when Mr. Eisenhower began his second term by proposing to spend only \$2.4 billion less than the Government spent in fiscal 1953—the year of the biggest Korean War budget.

On the other hand, some of the anguish over the 1958 budget must be attributed to what moralists call "vincible ignorance."

During the discussion of Federal spending, both before and after the Eisenhower Administration took office, it was pointed out, by this Review among others,

FR. MASSE is an associate editor of AMERICA.

that budgetary cuts of the size the President had in mind could be effected only by huge slashes in outlays for national defense. This proved to be the case. Spending in fiscal 1953 hit a post-World War II high of \$74.2 billion. Of that total major national security programs accounted for \$50.3 billion. Two years later the President succeeded in working spending down to \$64.5 billion. There was no mystery about how this was done. Over that two-year period, expenditures for our security programs plummeted from \$50.3 billion to \$40.6 billion. This is not to say that the Administration made no reductions at all in non-defense spending. It did make some. But the economies achieved in certain categories were pretty well nullified by increased spending in others.

There can be no question that on assuming office the President and his team confidently believed that the Federal budget contained a good deal of water. There can be no question either that, with former Budget Director Joseph M. Dodge and Treasury Secretary Humphrey riding herd on the different agencies, the team tried hard and ably to squeeze every drop of water out. To suggest otherwise is to be unfair. The harsh fact is that President Eisenhower is no freer than was his predecessor to achieve fiscal goals almost universally conceded to be desirable. In the conduct of his high office he is cribbed and confined by certain stubborn realities beyond his control.

What are these realities?

COST OF ARMAMENTS

The first is, of course, the dangerously unsettled state of the world and the persisting threat of Communist aggression and subversion. For some reason that this writer is unable to understand, the Administration has been insisting ever since the conclusion of the Korean armistice that we are living in "peacetime." It has even seemed to glory in the circumstance that, despite the cutback in military spending at the end of the Korean fighting, the economy has gone on to scale ever higher peaks of production and employment. This has been urged as proof of the wisdom of the Administration's economic policy. The President struck this note again in his latest budget message:

Today, almost twelve years after World War II, the United States has demonstrated that it is possible to sustain a high employment economy independent of war and continually unbalanced Federal budgets. Adjustments to changing economic circumstances have been made and are being made successfully.

Now the plain truth is that in no proper sense of the word can we speak today of "a high employment economy independent of war." For proof of this, all one has to do is to look at the President's budget.

Despite four years of intensive striving to get "a bigger bang for a buck," despite questionable reductions in the number of Air Force wings and of men under arms, the 1958 budget calls for \$43.3 billion for major national-security programs. How far that figure

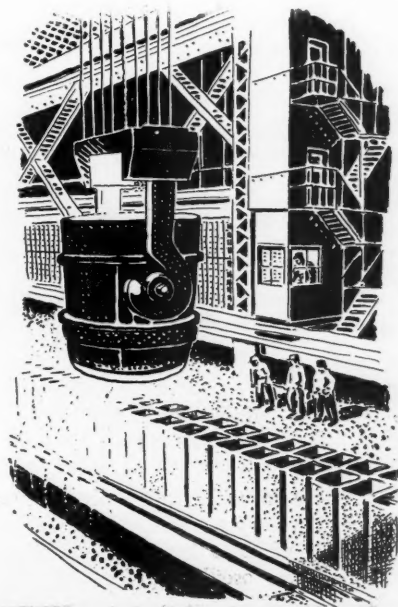
is from normal peacetime budgeting is immediately apparent when we recall that in fiscal 1950, prior to the Korean War, national security cost the country only \$13 billion. Even after allowance has been made for the difference in price levels, the spread between then and now is eloquently significant. *In fiscal 1958, 59 cents of every dollar the Government spends will go for defense.* And that does not include \$2 billion in economic aid to our allies. If this is peacetime spending, one shudders to think of what would happen to the budget in the event of a shooting war.

STREAMLINE OR EXPAND?

The second reality which makes budget-cutting such a difficult task is the impossibility, or extreme difficulty, of eliminating or reducing certain categories of expenditures. There is nothing, for instance, that the Administration can do about the interest on the national debt. It must pay it, period. In the 1958 budget that item amounts to \$7.3 billion. There is little that can be done either about programs which past Congresses have legislated, such as various benefits for veterans and farm price supports. Together the farmers and veterans account for \$10 billion in the budget. Then, too, in prosperous times, when prices tend to rise, the Government must, like everybody else, pay more for goods, services and manpower.

The third reality is the nation's expanding population, its industrial growth and the steady trend toward urbanization. What this means in budgetary terms was well explained not long ago by Prof. Henry C. Wallich of Yale. Discussing an economic policy for conservatives in the Autumn issue of the *Yale Review*, the professor wrote:

An industrial urban society needs broad social-security coverage—unemployed workers can't go



home to the farm, and the aged can't go to live with their children. It needs protection against illness—medicine is no longer in the stage of simple remedies bought for little money. It needs better housing—the social conditions of urban living create strains that are not solved readily by supply and demand. It needs more education. . . .

Many of these expanding requirements can be filled by private enterprise, and as many as can should. Much, however, will have to be done by government—local if possible, Federal if necessary.

The President's budget message recognizes these vast changes which have occurred in American society—and the recognition costs money. If we compare the 1958 budget with this year's, it is true to say, as the press has been saying, that most of the increase in spending is due to a jump in defense expenditures. If, however, we compare the 1958 budget with that of 1955, we shall be surprised to discover that, of the \$7.3-billion increase in spending, outlays for non-defense categories account for all but \$2.7 billion. In commenting on the 1958 budget NAM President Ernest G. Swigert was entirely right when he observed that "the big increases since 1955 are not in military spending, as many people believe."

HIGH TAXES HERE TO STAY?

Does all this mean that the country must resign itself to ever fatter budgets and to continued high taxes? Not necessarily. If the Kremlin should decide that the present armament race is unprofitable and agree to a fool-proof plan for disarmament, the budget could quickly be cut 40 or 50 per cent. But even that would leave us a long way from pre-World War II budgets. It is certainly true that no Administration will ever again run the Federal establishment on anything like the \$9-billion budget of 1940.

This far-reaching evolution in the nation's fiscal affairs ought to make the President and Congress, as well as all the rest of us, more concerned than ever about how the tax dollar is spent. The fact that Mr. Eisenhower has submitted what he no doubt believes to be a tight budget should not exempt it from close congressional scrutiny, or from the critical appraisal of private groups and individuals. Nevertheless, it may well be that no cuts can be made, though Secretary Humphrey believes, paradoxically, that Congress can succeed where the Administration has failed. Though the experience of the past offers slight basis for the Secretary's hope, and even suggests that the Government will spend more in fiscal 1958 than the President now estimates, Congress would abdicate its control of the pursestrings if it did not scrutinize the President's figures with cold and penetrating eye.

The first thing for Congress, and us, the citizens, to do, though, is to place the budget in a realistic context. Let there be, especially, an end to soothing but misleading talk about peacetime. We are engaged—and have been so engaged for a decade—in a struggle that is none the less deadly for being called the "cold war." As in every war, so in this one the Government has to preempt for the military a large part of the goods and services which the citizens produce. Furthermore, if it is going to avoid a ruinous inflation, it must pay for these goods and services out of current income. No matter how we spell it, that means heavy taxation—much heavier than citizens ought to be asked to bear in peacetime. There would, perhaps, be less grumbling over the 1958 budget, and certainly less embarrassment for the Administration, if the President would make this simple fact clear to the people. It happens to be the controlling, indeed the life-and-death, fact of our times.

Articles Next Week or Very Soon

The Morality of Blacklisting

by **John R. Connery, S.J.**, *professor of moral theology at West Baden College, West Baden, Ind.*

"One who takes upon himself the function of blacklisting is assuming a very serious responsibility. He is dealing with the reputation of others and their ability to make a living in the profession of their choice."

Automation

by **James Bernard Kelley**, *consultant, Technical Industrial Research, New York State Department of Commerce.*

"In these days of punch cards and magnetic tape, it is easy to reduce a human being to a series of holes in a card or blips on a cathode ray oscilloscope."

Female Parishioners with Education

by **Joseph H. Fichter, S.J.**, *author and sociologist.*

"Let us admit many cases in which the pastor is justly annoyed with the aloofness of the educated Catholic woman. Let us admit an equal number of situations in which the pastor has been 'impossible' to work with, and the parish societies have been dull, if not morbid."

Do We Owe Too Much?

by **Floyd Anderson**, *managing editor, The Advocate, Newark, N. J.*

"Add to that the 'easy-payment' consumer credit total of \$40,196,000,000 at the end of October, 1956—and you have some idea of how much we owe."

Science Looks at Life

Charles A. Berger



THE RECENT ANNUAL MEETING of the American Association for the Advancement of Science (in New York, December 26-30) provides an occasion for presenting to the educated public recent advances in scientific thought. In the field of biology the outstanding contributions of the 1956 meeting were new ideas bearing on the problem of the origin of life and spontaneous generation.

Prior to the work of Redi (1668), Spallanzani (1765) and Pasteur (1862), the spontaneous generation of life was generally accepted by scientists and philosophers. From the time of Pasteur, biologists almost without exception were convinced that spontaneous generation was not taking place on earth. Many, however, believed that life must have so originated in past ages when the physical conditions of the earth's surface and atmosphere were very different from what they are at present.

Stemming largely from experimental work on chemical evolution, the new ideas presented at the AAAS meeting are a crystallization of the findings of many investigators during the past ten years. They point to means by which the origin of life in past ages may find its eventual explanation.

Many complex organic materials have been produced from simple substances under conditions that may well have existed on the primitive earth. Solutions of carbon dioxide and water, subjected to high-energy radiations, gave rise to formic acid. Irradiation of formic acid, a one-carbon compound, produced oxalic acid, a two-carbon compound. Oxalic acid upon irradiation gave rise to several four-carbon compounds, including succinic acid, an important metabolite in living organisms.

By passing an electric discharge through a mixture of hydrogen, methane, ammonia and water, relatively complex organic compounds, including two amino acids, glycine and alanine, were produced. In other experiments, amino acids, the structural units of proteins, have been formed by ultraviolet illumination of solutions of simple carbon compounds, such as formic acid such as ammonia or nitric acid.

or formaldehyde, and nitrogen-containing compounds

Mixtures of amino acids subjected to moderately high temperatures (100 to 200 degrees centigrade) have

given rise to substances similar to proteins. The important element in these experiments is that organic compounds can be formed from simple substances by forces and under conditions which are believed to have been present on the primitive earth.

The synthesis of an amino acid or even a protein is, however, not the synthesis of a living organism; and the developing picture of the origin of life is far from complete. Outstanding among the unsolved problems are the origin of molecules having the property of self-reproduction and the origin of catalysts or enzymes. Even now hypotheses are being proposed which must form the first step in the attack on these problems and which still await the test of experiment.

Evidence has accumulated showing that the specificity of organisms and the phenomena of heredity are associated with the presence of specific nucleic acids (DNA). The basic chemical formula of DNA is well established, but its structural formula has not yet been determined with certainty. A recent theory of the structure of DNA by Watson and Crick, based on X-ray diagrams and other data, provides for the first time an hypothesis to explain the self-reproduction of genetic materials.

Just at what point, in the process of chemical evolution, matter became living would be difficult to determine and would depend on one's definition of life. In his presidential address to the American Association for the Advancement of Science, Dr. George W. Beadle suggested that once a molecule had evolved to a condition in which it possessed the properties of self-duplication and mutation, it could be considered to be in the living state. He further speculated that such a virus-like particle might have been a nucleic acid, possibly associated with a protein.

The experiments noted above throw some light on the possible mode of origin of the first life on earth. But what of the present? Can spontaneous generation occur today? If so, it should not be necessary to go through the age-long process assumed for the first living things. Theoretically it should be possible to start with the highly organized organic compounds released by the disintegration of dead organisms. This would be very similar to the opinion current in the Middle Ages. If such a theory should find favor with modern scientists, scientific thought on the spontaneous generation of life would have come full circle.

FR. BERGER, S.J., a graduate of The Johns Hopkins University, is chairman of the Department of Biology, Fordham University.

Sound and Sense of Words

John P. Sisk



CRITIC J. DONALD ADAMS devoted his New York *Times Book Review* column for September 30, 1956 to a discussion of hideous words, submitting as examples "polygamous," "pneumococcus," "mortician," "beautician," "pulchritudinous" and "pococuranteism." These words and others failed to meet his requirements for verbal beauty: either they had a disagreeable sound, did not come smoothly to the tongue, or they evoked "disgusting or otherwise repellent sensations."

This sounds like the literary small-talk one ought to allow a critic to indulge himself in every now and then. But is it small-talk? Words are so important that one ought to pay close attention to all theorizing about them. Mr. Adams' speculations, I suggest, are founded on questionable assumptions that are shared by a great number of people who also believe that they love words and literature. These assumptions about the functions of words are involved with some unfortunate beliefs about all fine writing, and especially about poetry.

One of these assumptions is that the beauty or hideousness of a word can be found in the word itself, isolated or abstracted from any context. This is a dictionary approach to language.

In a dictionary words have an artificial, if very useful, kind of existence. Only in a secondary sense does a word "mean" in a dictionary, or in any other state of isolation. A dictionary definition can be a useful tool for clarifying words in contexts, but, like a prose comment on a poem, it is still best thought of as a clue to a semantic problem that must ultimately be worked out *in situ*. Just as an ecologist has nothing to do with organisms isolated from their biologic environments, so as normal users of language we have nothing to do with isolated words. All communication is done with words in contexts, even where, for instance in conversation, words are apparently used singly. For context is not only other words; it is also time, place, circumstance, accompanying gesture, anticipated response and so on.

Similarly, the beauty in organized language is not so much the result of putting beautiful words together as it is putting words together beautifully—into Eliot's

"complete consort dancing together." It is irrelevant to ask whether the words so organized are beautiful when taken singly. The gestalt formula, that the whole is greater than the sum of the parts, is the right one here. The beauty of a pattern of words is ecological, the property of words in a pattern, not a sum of beautiful verbal moments.

HOW DOES "ORCS" SOUND?

Mr. Adams' first requirement for a beautiful word—that it have an agreeable sound, come smoothly to the tongue—may work well enough if one is playing parlor games with words as words, but it is useless when applied to words in contexts. What, for instance, would Mr. Adams say about "orcs" (a variety of whales)? Taken by itself, this belch-like monosyllable is hardly lovely. But hear it in the wonderful passage from Book XI of *Paradise Lost*:

... then shall this Mount
Of Paradise by might of waves be moved . . .
Down the great River to the Op'ning Gulf,
And there take root an Island salt and bare,
The haunt of Seals and Orcs, and sea-mews' clang.

Equally useless is Mr. Adams' second requirement, the power of a word to evoke pleasant or beautiful sensations. Granted that the isolated word (provided that isolation is possible) may evoke some kind of sensation, still the sensations, or images, that concern us primarily are those evoked by words in patterns. If you test isolated words according to their power to evoke pleasant sensations, you are not only likely to be hopelessly subjective, but you will find out little about their real evocative potential. If Mr. Adams objects to "pulchritudinous" on this score, he might very well object to "polyphiloprogenitive," yet it goes very well in Mr. Eliot's "Sunday Morning Service":

Polyphiloprogenitive
The sapient sutlers of the word . . .

Or Mr. Adams might reasonably say that a word like "illimitable" is too abstract to evoke any kind of sensation—or at any rate a pleasant one. Yet Coleridge, surely a hard man to take a stand against, admired it immensely in Cullen Bryant's lines:

The desert and illimitable air—
Lone wandering, but not lost.

MR. SISK, associate professor of English at Gonzaga University, Spokane, Wash., is the author of "Johnny Can't Spell Either," *AMERICA* (9/15/56).

And aren't "incarnadine" and "multitudinous" perfect examples of the "top-heavy Latinities" Mr. Adams abhors? I wonder if he finds them so abhorrent in *Macbeth*:

No, this my hand will rather
The multitudinous seas incarnadine,
Making the green one red.

So Mr. Adams may think he is considering the beauty or hideousness of words taken singly, but what he is really considering is words in partial, vaguely specified or purely personal contexts, from which he is no more able to tear them than anyone else. His assumption, however, is that he has got them loose and that something like definitive statements about their potentialities for contexts can be made about them in this disengaged condition. Thus he can say that there is a faint tinge of snobbishness in "intelligentsia," when the snobbishness is only in contexts he is most familiar with, or has elected to favor—which are by no means all possible contexts.

Perhaps it is best to say that, unless it is unambiguously mimetic, the completely isolated word has only phonic properties—is a pattern, more or less attractive, of certain vowels, consonants and syllabic pauses. From this point of view certainly not all words would be equally beautiful to the ideally sensitive ear. But the problem would be to hear words in one's own language this way, completely separated from all sense and context. One might as well try to be ideally objective about himself.

However, I don't wish to be too hard on Mr. Adams, since most of us talk this way about words every now and then. Admittedly, too, much that has been said or written about individual words has had the effect of making others use them more carefully and effectively in contexts. Perhaps it is just as easy to think and talk about words out of contexts as it is hard to use them that way. And not everyone who so thinks or talks about them has the tastes in poetry that seem to be implied.

ANY "POETIC" WORDS?

Nevertheless, there is a connection between this attitude toward words and the always popular theory that poetry ought to be written with words that are in themselves "poetic"—that it ought to draw upon a special "poetic" vocabulary and should be guided by certain established pleasant combinations of these words. Such poetry is, of course, relatively easy to read and appreciate: as a matter of fact, the reader is predisposed to have a poetic reaction to it, since it draws upon a vocabulary that has a long association with poetic contexts. Consequently, good poetry becomes identified with poetry that places no great strain on the reader: does not shock him with unseemly words, distract him with strange rhythms or spoil his pleasure with too many ideas.

This sounds a great deal like the neo-classical dream of a literary language set apart, much as a precious antique is put out of reach of uncouth fingers, and it points to the "common sense" kind of anti-intellectual-

ism that Arthur Lovejoy finds in the 18th century. However, modern lovers of "poetic" poetry generally find themselves most at home with poetry written in the romantic tradition. It is such a vocabulary and the use made of it that is most often in mind when these people complain that modern poetry lacks verbal beauty. Had they read Wordsworth when he was first published, they would have objected to him in the same terms.

An important factor in this establishing of certain words as in themselves poetic is the instinctive tendency, observable in individuals or periods, to "fix" permanently at least the literary part of the language, so that what is conceived to be poetry can continue to be written. This tendency is in part the expression of a natural fear of time and change, and is one reason why we clutch the dictionary as convulsively as we do—as if it were the only thing that stood between us and semantic chaos.

So far as this tendency is successful it both protects and restricts the range of appreciation. If nothing opposed it the result would be a completely formalized and artificial poetry, comfortably immunized from the new and the unexpected. But it is always being opposed, and periodically the opposition takes dramatic shape: a Donne, a Wordsworth or an Eliot refuses to believe that words can be "fixed," however beautifully.

WORDS AND HUCKSTERS

Corollary to the belief that the beauty of language can be seen in words taken singly is the conviction that the corruption of language is most apparent in the connotative abuse of words—for instance in advertising. Countless once fine words, the argument goes, have been spoiled for poets because the ad-man has inflated them hopelessly out of shape or impregnated them with the garlic of huckstering.

The fear is exaggerated. With this statement, though, I intend no comfort to Madison Avenue, which even in its systolic phase of the soft sell is no less semantically irresponsible than it was before. No doubt advertising has had its effect on language, and has so appropriated certain words that temporarily at least some writers tend to avoid them; and surely anyone concerned about language ought to resist this and all such corruptive forces. But if you will check through any anthology of modern poetry (for instance, Rhinehart's splendid *Fifteen Modern American Poets*) you will see how many of the presumably corrupted words are just as poetically usable as ever.

The paradox, then, is that good poetry is not made out of beautiful words: out of beautiful words you make bad poetry and perfume ads. Yet the effect of good poetry is to make words beautiful by associating them with the beauty of their contexts. The magic then seems to be a permanent property of the words themselves, ensuring poetic effects to subsequent users. A real poet knows this is not true. The better other poets write, the harder it will be for him. There are no magic, ready-made words. He must, as Eliot puts it in *Four Quartets*, begin all over again his "raid on the inarticulate/With shabby equipment always deteriorating."

BOOKS

"Flint-Hearted" Spaniard in the New World

THE BERNAL DIAZ CHRONICLES
By Albert Idell. Doubleday. 403p. \$5

THE CONQUISTADORS
By Jean Descola. Viking. 384p. \$5

A more or less "rave" review of Farrar, Straus & Cudahy's edition of Díaz's *The Discovery and Conquest of Mexico* occupied AMERICA's book columns on April 14, 1956. How then does one justify yet another version of Bernal Díaz del Castillo's classic chronicle, *The True History of the Conquest of New Spain*?

Truly, much more than the title has been changed in this volume. Phrases have been replaced with those Mr. Idell feels to be more suitable; paragraphs have been rearranged and the sentence structure tightened up noticeably. Mr. Idell appears to have condensed the account by some 20 per cent by this vigorous squeezing out of repetition and verbiage. (Díaz, true to his times, liked to back into a subject, wading in verbosity all the while.)

But has Mr. Idell really improved upon Bernal Díaz? It seems doubtful. However well this streamlined edition reads, there seems to be a lot more poetry in the older version, which is basically that of A. P. Maudslay. A lot of readers will approve of the modern contours of the text; many others, however, will agree with this reviewer that the "antiquated" version carries

Not only has Descola skilfully portrayed Cortés, the greatest of the conquistadors, but his biographies of the Pizarros, Columbus, de Soto, Almagro and Valdivia are bright miniatures as well. They should make crystal clear the differences of the conquistadors, who were not all cast from the same mold, however they may be lumped together by English historians. Each was as different from the other as, say, Andy Jackson from John C. Fremont. (Yet they are still often confused, à la Cortés silent on a peak in Darien!)

If Cortés was a Machiavellian genius, Columbus was a floundering mystic and the Pizarros ignorant *soldados rasos* raised by circumstances to command armies instead of squads. Bartolomé

de las Casas, the saintly protector of the Indians; Pedro de Alvarado; our own Coronado and a host of other minor captains are touched upon in enough detail to make clear their roles in the great sweep of conquest.

Thanks to the Black Legend of English and U. S. historians, the Spaniard has been a villain for centuries. Our own propaganda of 1898 reinforced this and the Spaniard's bad reputation has not yet worn off despite his being supplanted in this century by "Huns," "Nazis" and "Japs." It is true that these flint-hard men were often cruel and greedy. But seen in the proper perspective—that of their own period—they were not notably different from Drake or Raleigh.

One book can never turn the tide which has been running since Elizabeth's day, of course. However, this objective Frenchman, Descola, has a remarkable understanding of the mentality of the Spaniard, as enigmatic in 1520 as he is today.

RICHARD H. DILLON

Problems and Solutions in Eastern Europe

THE FATE OF EAST CENTRAL EUROPE

Edited by Stephen D. Kertesz. U. of Notre Dame. 447p. \$6.25

The captive European countries and, in addition, Finland, Austria and Yugoslavia are the field of this study. Part One treats the East Central European policy of the United States up to 1955. Then follows an analysis of the methods and results of Communist conquest in each country. The European states that border on Russia (Finland, Austria, Yugoslavia) are then treated. The following sections handle the structure of the economic problem and questions which will necessarily arise after liberation.

Besides offering a clear summary of the problems dealt with in the book, the introduction outlines the tasks of a proper reorganization of East Central Europe, which must be brought about by the free world and the emigré experts.

The United States has constantly followed with sympathy the East Central European nations' struggle for independence and liberty. However, only at the peace conferences following the two world wars and at Yalta did the United States play a serious role in determining the future of this area.

(Continued on p. 535, col. 2)

THE MEMOIRS OF MICHAEL KAROLYI

Translated by Catherine Karolyi. Dutton. 370p. \$6.50

Compassion and admiration for a tireless liberal crusader and Hungarian patriot are aroused by these extraordinarily well-written memoirs. The reader will find here as well one of the most important keys to the glory and tragedy that is Hungary today.

Karolyi was the scion of one of the oldest Magyar families. Active in the cooperative movement founded by his titled uncle, he recoiled from *laissez-faire* capitalism. He turned from intense Catholicism towards altruistic Liberalism, and eventually wound up a pacifist, devoted to humanitarian and planned socialism. He was the only magnate ever to distribute his lands to the peasants—"for I had always felt the guilt of possessing such wealth."

Before and during World War I Karolyi advocated the abandonment of Austro-Hungarian dualism, because of its fateful tie to German militarism. He pressed instead for universal suffrage, equality of nationalities and association with Western democracies. Always opposed to influence of any kind from Germany, he tried to reform Central Europe on Wilsonian principles, and propagated the concept of a Danubian



more of the spirit and mood of the times and a great deal more of the charm of Don Bernal's writing.

If you are in the market for a good, solid account of Cortés without having to go to all the work of reading Díaz's long and fulsome book, Jean Descola's 100-page sketch of the able Extremaduran in *The Conquistadors* should be your dish of tea.

protector of
Ivarado; our
of other minor
n in enough
roles in the

gend of Eng-
the Spaniard
ies. Our own
ced this and
tion has not
being sup-
by "Huns,"
ne that these
a cruel and
per perspec-
period—they
from Drake

rn the tide
since Eliza-
however, this
cola, has a
of the men-
migmatic in

H. DILLON

oly. Dutton.

on for a
Hungarian
ese extra-
moirs. The
ell one of
the glory
y today.
one of the
ive in the
led by his
om laissez-
om intense
ic Liberal-
up a paci-
and plan-
y magnate
ds to the
s felt the
h."

Var I Kar-
nment of
because of
arism. He
suffrage,
association
lways op-
ind from
n Central
ples, and
Danubian

9, 1957

federation of democratic countries. "A federation of 80 million people would have been able to defend itself against Nazi aggression."

As Prime Minister of revolutionary Hungary in 1918-19, Karolyi absolved himself from any duplicity in contributing to the end of the Hapsburg monarchy. But his liberal-democratic revolution failed because of insufficient social justice and the Western Entente's paradoxical enmity towards Hungarian democracy. What the victors had refused to Karolyi they grudgingly granted Communist Bela Kun, only to welcome finally the "counter-revolution," White Terror and the Horthy regime. "The choice of the needy population was submission to the ruling clique or starvation," bitterly observed Karolyi, who with his wife and children chose exile and poverty.

On a reporter's trip to Russia (1931) he found that "the irrelevance of money was perhaps the most comforting and redeeming feature of the new way of life." But he saw in the rise of Stalin a "disquieting symptom."

Karolyi's triumphal return to "liberated" Hungary in 1946 appeared like



victory. Though he condemned Cardinal Mindszenty for "exploiting discontent," he appealed for his release and non-trial. Sent as Hungarian ambassador to France, he rushed back to testify to Laszlo Rajk's innocence. "To live in a capitalist world from where the atom bomb would be used on the East seemed an impossible decision for me." And yet, in 1949 "operation heartbreak number two" ushered in a second exile at the side of a splendidly courageous and loving wife—to await that "greater and everlasting solitude from which there is no return."

The patriot died an idealist Socialist. His is also the story of what happened to the high hopes and high ideals of a great segment of European non-Catholic liberals. ERNST F. WINTER

America • FEBRUARY 9, 1957

Supreme Court Giants

THE LEGACY OF HOLMES AND BRANDEIS

By Samuel J. Konefsky. Macmillan. 307p. \$6

In 1928 Justice Holmes wrote to his friend Harold Laski: "Brandeis and I are together as we are so apt to be by a sort of pre-established harmony." That harmony meant dissents against a court deeply committed to economic individualism and political conservatism. The amazing fact is, however, that while Holmes and Brandeis concurred in legal opinions, they were widely separated on almost every other issue. It is to this paradox that Prof. Konefsky, a real authority on our highest court, directs his perceptive and even profound attention.

Unlike Brandeis, Holmes was not perturbed about the society into which he was born. Laski wrote: "Mr. Justice Holmes accepted the assumptions of old capitalistic America, its confidence in the struggle for existence... its distrust of social regulation, its belief that the great businessman was the natural leader of America." Holmes did, however, insist—almost to the point of having a fixation on the question—that courts should not overturn the reasonable attempts of State legislatures to accommodate conflicting interests.

Clinton Rossiter has written that this Holmesian "doctrine of self-restraint still leads some people to think of him as a liberal," and H. L. Mencken opined that Holmes was "no more than an advocate of the rights of lawmakers." While these two comments may tend to minimize Holmes' contribution to American jurisprudence, they serve to underline the comment made by Francis Biddle in his book on Holmes: "It is not far from the mark to conclude that his thinking in the field of economics stopped at twenty-five."

Brandeis on the other hand was intensely interested in the human problems created by a newly industrialized society. His famous "Brandeis brief" relating economic questions to the law has been duly commemorated in this centennial year of his birth. The great jurist in fact was so concerned about the rise of corporate power that he questioned whether in the long run political democracy and industrial absolutism "can co-exist in the same community."

Prof. Konefsky rather clearly tends to favor the Brandeis outlook without,

IMPORTANT NEW BOOKS

Occult Phenomena

IN THE LIGHT OF THEOLOGY

By Dr. Alois Wiesinger, translated by Brian Battershaw—The author holds that the key to occult phenomena is to be sought in the latent powers in the depths of the human soul, and in the body-soul relationship. He applies this position in a careful scientific way to occult manifestations such as hypnosis, telepathy, clairvoyance, spiritualism, and other related phenomena. \$5.00

War and Christianity Today

By Francis Stratmann, O.P., translated by John Doebele—A candid outline and denouncement of the frightful evils inherent in and associated with modern total war. The author also includes a valuable commentary on Pius XII's Christmas address of 1948. \$3.00

A Call to the Laity

By Most Rev. Richard J. Cushing—Selected articles, sermons, and addresses by Archbishop Cushing stressing the importance of the lay apostolate and urging the laity to a more effective participation in the mission of the hierarchy. \$3.00

Wherever good books are sold

THE NEWMAN PRESS
WESTMINSTER, MARYLAND



Fairfield University

A Liberal Arts College for men, this new Jesuit university is located in Southern New England, in Fairfield, Connecticut, 50 miles from New York City. Modern student residence halls and classroom buildings enhance a campus of 200 acres overlooking Long Island Sound. Curricula leading to Bachelor degrees in Arts, Natural Sciences, Business Administration and Social Sciences are offered in the traditional Jesuit methods of education. Academic accreditation. Graduate Department of Education and undergraduate summer school are co-educational.

JESUIT COLLEGES AND UNIVERSITIES

For information about the facilities of individual Jesuit colleges and universities, write or phone to the Director of Admissions of the institutions in which you may be interested.

ALABAMA	Departments
Spring Hill Coll. (Mobile)	LAS-C-Ed-N-Sc-AROTC
CALIFORNIA	
Loyola U. (Los Angeles)	LAS-C-E-G-L-AFROTC
Univ. of San Francisco	LAS-Sc-C-Ed-G-N-L-Sy-AROTC
Univ. of Santa Clara	LAS-C-E-L-Sy-AROTC
COLORADO	
Regis Coll. (Denver)	LAS-Sy
CONNECTICUT	
Fairfield Univ.	LAS-G
ILLINOIS	
Loyola Univ. (Chicago)	LAS-C-D-Ed-G-IR-L-M-N-S-Sc-Sy-Sp-AROTC
LOUISIANA	
Loyola U. (New Orleans)	LAS-C-D-Ed-G-L-N-P-Sy
MARYLAND	
Loyola Coll. (Baltimore)	LAS-G-AROTC
MASSACHUSETTS	
Boston Coll. (Chestnut Hill)	LAS-C-Ed-G-L-N-S-Sy-AROTC
Holy Cross Coll. (Worcester)	LAS-G-NROTC-AFROTC
MICHIGAN	
Univ. of Detroit	LAS-C-D-E-G-IR-J-L-Sc-Sp-AROTC-AFROTC
MISSOURI	
Rockhurst Coll. (Kansas City)	LAS-C
St. Louis Univ.	LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sy-Sp-AFROTC

NEBRASKA	Departments
The Creighton Univ. (Omaha)	LAS-C-D-Ed-G-J-L-M-N-P-Sc-Sp-AROTC
NEW JERSEY	
St. Peter's Coll. (Jersey City)	LAS-C-AROTC
NEW YORK	
Canisius Coll. (Buffalo)	LAS-C-Ed-G-Sy-AROTC
Fordham Univ. (New York)	LAS-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC
Le Moyne College (Syracuse)	LAS-C-IR
OHIO	
John Carroll Univ. (Cleveland)	LAS-C-G-Sy-AROTC
Xavier Univ. (Cincinnati)	LAS-C-G-Sy-AROTC
PENNSYLVANIA	
St. Joseph's Coll. (Philadelphia)	LAS-C
University of Scranton	LAS-G-AROTC
WASHINGTON	
Gonzaga Univ. (Spokane)	LAS-C-Ed-E-G-L-N-Sy-AROTC
Seattle Univ.	LAS-C-Ed-E-G-N-AROTC
WASHINGTON, D. C.	
Georgetown Univ.	LAS-D-FS-G-L-M-N-Sy-AROTC-AFROTC
W. VIRGINIA	
Wheeling Coll.	LAS
WISCONSIN	
Marquette Univ. (Milwaukee)	LAS-C-D-E-Ed-G-J-L-M-N-Sy-Sp-AROTC-NROTC

KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences	Ed Education
C Commerce	FS Foreign Service
D Dentistry	G Graduate School
E Engineering	IR Industrial Relations
	J Journalism

L Law	Sp Speech
M Medicine	Sy Seismology Station
N Nursing	Officers Training Corps
P Pharmacy	AROTC—Army
S Social Work	NROTC—Navy
Sc Science	AFROTC—Air Force

however, being entirely free from ambiguity about his estimate of Holmes. The author calls Brandeis "the great moralist and crusader on the court" and welcomes his legacy to the nation. On the other hand, he speaks of "Holmes' deeply ingrained skepticism and his obsession with the logic of power," admits to Holmes' "intellectual limitations which cannot be denied" and states that "Brandeis was far more successful than Holmes in adapting law and its techniques to the stark realities of life in the 20th century."

In view of such judgments on Holmes' philosophy of law, one is not sure that the author is adequately decisive in his over-all estimate of the contribution of the "Yankee from Olympus."

But if Prof. Konefsky is something less than unequivocal on the ultimate meaning of Holmes' legacy, he has nonetheless written an admirable and extremely well-balanced book. It is a worthy sequel to his faithfully researched and carefully written *Chief Justice Stone and the Supreme Court*.

ROBERT F. DRINAN

THE UNITED STATES AND THE SPANISH CIVIL WAR

By F. Jay Taylor. Bookman. 260p. \$5

As the author of this work observes, the Spanish Civil War inflamed public opinion in the United States to an almost unprecedented degree. Historians even at this late date have difficulty in viewing the matter dispassionately. The present author is no exception. He purports to give an objective account of American attitudes and official American policy in relation to the Spanish conflict. Yet his own biases obtrude with unmistakable clarity.

Mr. Taylor has evidently been strongly influenced by the viewpoint of Claude G. Bowers, former American Ambassador to Spain. Mr. Bowers provides the introduction to this work. The diplomat's thesis is that the Spanish conflict was a Nazi and Fascist "war of aggression from without" against democracy. Though this thesis is now generally regarded as a gross oversimplification of the issue, it is a basis upon which the author formulates his moral judgments. It is in its defective light that the American Catholic hierarchy is virtually stigmatized as the villain of the piece so far as official American policy was concerned.

This could have been a first-class work of historical scholarship. The author has combed the literature of the period (1936-39), and has had access to U. S. State Department documents and the

papers of the Franklin D. Roosevelt Library. He is familiar with the viewpoints of the major Catholic publications of the time. But until he had first mastered the enormous complexities of the situation in Spain itself, he should have abstained from moral judgments.

He has unearthed data which will be of value to other and more objective historians. American policy toward the Spanish Civil War, he makes clear, was dictated originally by a desire to stay out of foreign conflicts. It was the spirit of neutrality and non-involvement that led to the passage of the act barring shipments of arms to the belligerents.

As the war progressed, agitation began for the lifting of the embargo. The pro-Loyalist Americans—they included, the author acknowledges, not only sincere democrats but also Communist zealots—clamored for aid to the Republican forces.

But those who supported Franco, on the other hand, opposed the lifting of the ban. They asserted that Spain was imperiled by communism. That the embargo was enforced throughout the war was owing, according to the author, chiefly to the influence of the Catholic hierarchy. The evidence at this crucial point becomes exceedingly spotty; demonstrative proof gives way to speculation and innuendo. Dr. Taylor believes that the retention of the embargo was a serious blunder.

He is aware that a small minority of Americans, largely Catholic, refused to view the Spanish conflict in terms of black and white. But their voice went unheard in the excitement of the times.

Dr. Taylor characterizes as "brutal" and "savage" the bombing of defenseless cities by the planes of Franco. He has a point there. But he is wholly non-committal about the slaughter, by the thousands, of bishops, priests and nuns in Republican territory. What price secularistic scholarship?

That sagacious Spaniard, Salvador de Madariaga, commenting years ago on the causes of the Civil War, said:

It came from the scarcity of water and the excess of fire in the Spanish temperament. When the ardent sun of Spain dries up the land, the parched earth splits open. The well-meaning foreigner, set ablaze himself by Spanish passions, says: "This earth here on the right . . ." or "This earth here on the left is responsible." But there is but one earth.

When will our historians take these words to heart? FRANCIS E. McMAHON

Fate of Europe (Continued)

Though our foreign policy has always handled the conflicting problems of this stormy area in a more unbiased way than our European great-power allies, in the final phases U. S. policy has always complied with her allies' decisions. The United States has had no over-all policy concerning East Central European matters.

Following World War I, the Hapsburg monarchy, a centuries-old great-power organization of East Central Europe, was broken to pieces. An unjust application of the new principle of territorial settlements—the right of self-determination of nations—produced such controversies among the East Central European nations that it was impossible to create a confederation of great-power rank in the place of the dissolved monarchy. Thus a vacuum was created in East Central Europe which was filled first by the Nazis and then by Soviet imperialism. This tragedy of East

Central Europe was compounded by the grave errors of the Western powers, which had no adequate policy, and further by the chauvinistic aspirations of the East Central European peoples themselves.

After a liberation of East Central Europe, this vast area will be able to secure its independence from German and Soviet imperialisms only by forming more unified blocks and thus integrating itself into the framework of a future Europe. Dr. Kertész offers in his introduction very excellent plans looking to this end.

At present Chairman of the Committee of International Relations at the University of Notre Dame, Dr. Kertész served as Secretary General to the Hungarian Peace Delegation in Paris in 1945, and as Hungarian Minister to Italy in 1947. His collaborators are, without exception, equally expert in their subjects. Their data are accurate, their judgments unbiased and their suggestions sound. ISTVÁN BARANKOVICS

The Journal of a Southern Pastor

J. B. Gremillion

A timely and intimate story — from the "new" South — about the day-to-day hopes and struggles of a hard working pastor and his people who are trying to make their parish community "a family of families in Christ." \$3.95

At All Bookstores

fides publishers

Chicago 19, Ill.

If

If you're going to keep applying Christian faith to modern life
 If you're going to keep your moral sense alert and sharp
 If you're going to keep in touch with mankind's fight for justice
 If you're going to keep looking for truth despite all the confusion
 If you appreciate calm thinking, careful distinctions, fairness even to opponents
 If you admire the courage that defends principles, especially while they are unpopular
 If you prefer peace but are not afraid to stand up and be counted
 If you want enthusiasm for causes to be guided but not lessened by common sense
 If you maintain firmly that there is objectively a right and wrong
 If you also hold firmly there's a right and a wrong way to handle right and wrong

If you are convinced that people are more important than things
 If you respect all true rights as coming from God
 If you will defend a man's rights no matter who he is
 If you respect all legitimate authority as coming from God
 If you respect legitimate authority no matter who holds it
 If you cherish freedom wherever it rightfully belongs
 If you grant the same freedom to others you claim for yourself
 If for you moral truth has a beauty of its own in art as in justice
 If you believe that the goal set for every human life is God

... then you need a special type of reading, a steady, consistent Christian viewpoint as wide as mankind in its sympathies, as high as heaven in its hopes, as courageous as integrity and dedication can make it.

This is not an easy view of life to arrive at; much knowledge, much training of minds, much clarity of presentation is needed. No one claims for AMERICA that it always perfectly fulfills these ideals, but AMERICA never loses sight of the ideal and never stops trying to attain it. To the editors, AMERICA is worth all their labors; to you, it should be well worth its moderate cost.

It is no small thing to receive delivered to your door for little more than two pennies a day, all the knowledge, judgment, insight, guidance and challenge that flow through the pages of AMERICA week after week.

P.S. Be apostolic. Double your influence. If you are an AMERICA reader, add another to the ranks. Just say, "subscription fund," so that others may share what you have.

AMERICA PRESS 70 EAST 45TH STREET NEW YORK 17, N. Y.

My own subscription ☐ Subscription Fund ☐
☐ \$4.50 for 6 months ☐ \$8.00 one year ☐ \$15.00 two-years
 Add \$1.00 for Canadian and \$1.50 a year for foreign mailing.

Name

Street

CityZone.....State.....

Payment enclosed \$_____ Bill me later _____

COLLECTED POEMS

By Edna St. Vincent Millay. Harper. 738p. \$6

In 1912, when she was nineteen, Edna St. Vincent Millay awoke one morning to find herself famous. People were quoting these first lines from her somewhat Wordsworthian "Renesance":

All I could see from where I stood
 Was three long mountains and a wood.

Franklin P. Adams was writing in his "Conning Tower" in the old New York



Tribune that he could not sleep for the very rhythm of a new poet's name. In a few years people were repeating her fervent "O world, I cannot hold thee close enough!" and from "A Few Figs from Thistles":

My candle burns at both ends;
 It will not last the night;
 But ah, my foes, and oh, my friends—
 It gives a lovely light.

Critics were finding in her, in addition to Wordsworth, a bit of Christina Rossetti, considerable of Mrs. Browning and Emily Dickinson, a touch of Shakespeare, particularly in the delightful archaisms of the sonnets, and much more than a hint of A. E. Housman.

At the same time they recognized Miss Millay's own cachet: a kind of upsurging and refreshing lyricism, a

In our issue of Jan. 12, *Learning Comes of Age*, by John Walker Powell, was erroneously identified as *Learning Becomes of Age* and its author as John Walker Palmer.

In our Jan. 26 issue the reviewer of Oliver LaFarge's *Pictorial History of the American Indian* was Fr. John LaFarge of the AMERICA staff.

een, Edna
e morning
ple were
her some-
eence":

I stood
s and a

ing in his
New York

RICHARD H. DILLON, who did graduate work in Spanish-American history, is librarian at the Sutro (San Francisco) branch of the California State Library.

FRANCIS E. McMAHON did a two-year's survey of the Hispanic world in 1946-48 for a N. Y. metropolitan newspaper. He is past president of the American Catholic Philosophical Association.

ERNST F. WINTER is an assistant professor in the Department of History and Political Science at Iona College, New Rochelle, N. Y.

ISTVÁN BARANKOVICS, former chairman of the Hungarian Democratic Peoples' Party, is at present a committee member of the Hungarian National Committee (N. Y.) and chairman of its Religious and Cultural Committee.

sharp, almost encyclopedic and passionate awareness of nature.

As one rereads these poems in this definitive edition, covering about thirty years of production, one is still caught by her bright deftness, by the compelling history of her spirit as its mood changes from the glowing faith of "Renaissance" to the doubt and bitterness of her later work.

EDWIN MORGAN

THE WORD

And He put before them another parable; Here is an image, He said, of the kingdom of heaven (Matt. 13:24; Gospel for the Fifth Sunday after Epiphany).

That which is begotten possesses the same nature as that which begets it. A mare's foal may be colt or filly, it may be handsome or homely, it may be black or brown or bay or chestnut or roan; but it is a horse.

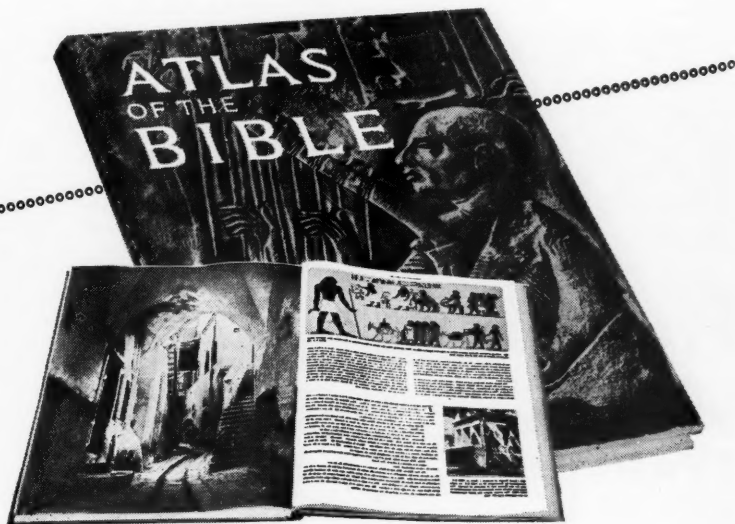
Surely it involves no illogic to assume that what is essentially true of all the generation we know will in the highest probability hold true for *all* generation. Surely it implies not the slightest irreverence to suppose that, in this basic aspect at least, divine generation does not differ from human begetting. If Christ our Lord is actually the only-

begotten and natural Son of God, then His nature is identical with His Father's. In a word, Christ is God.

Quite apart from the inherent logic of the situation, this was in fact the claim—the claim to literal and complete divinity—which our Saviour made repeatedly and with increasing clarity throughout His entire public life. Moreover, His whole mode of behavior was not only consonant with and probative of such a claim, but unquestionably

becomes highly offensive under any other supposition. Our Lord kept making statements and performing actions which would be either insufferable or impossible if they issued from even the best, finest and noblest man who ever lived.

For example, when the mighty prophets of the Old Testament uttered a warning or a command or any revelation of divine truth, their favorite clinching phrase was always, *Sic dicit Domi-*



A magnificent picture-pilgrimage awaits you in the world's most beautiful biblical atlas

Here is a breath-taking journey to the paths, hills, and plains of the Old Testament, to the land where Jesus taught, suffered and triumphed. Entirely up-to-date, this splendid book contains information from latest archaeological discoveries, including the Dead Sea Scrolls.

There are over 400 illustrations, each one a photographic masterpiece; 60,000 words of absorbing commentary; 35 eight-color maps; endpapers in six colors and a 26-page comprehen-

sive index. The spelling of the biblical names throughout the Atlas is that used in the Revised Standard Version Bible. The index gives cross-references for spellings used in the King James, Douay, and Knox Versions.

"Exceedingly handsomely done. The best of the new Bible Atlases." —SATURDAY REVIEW. "First and pre-eminent in its field." —DR. DANIEL POLING.

10½" x 14¼", handsomely slipcased. \$15.00

NELSON'S ATLAS OF THE BIBLE

Now at your bookstore
THOMAS NELSON & SONS Publishers of the RSV Bible

THE DAUGHTERS OF CHARITY

of St. Vincent De Paul

offer a joyous way of life in the service of the poor, the lonely, the forsaken. Girls between eighteen and thirty who have the courage to respond to Christ's invitation to leave all and follow Him may find peace and happiness in a life dedicated to God. The Sisters engage in social work, teaching, nursing, the care of children, and serve on foreign missions. Send for descriptive literature to

Sister Bertrande-Marillac Seminary
Normandy 21, St. Louis, Mo.

Sponsored by a friend of the Daughters of Charity, who loves their love of God and their love of their fellowman.

TO AUTHORS seeking a publisher

Send for our illustrated booklet titled *To the Author in Search of a Publisher*. Tells how we can publish, promote and distribute your book, as we have done for hundreds of others. All subjects. New authors welcome. Write today for Booklet C.A. It's free.

VANTAGE PRESS, 120 W. 31st St., New York 1
In California: 6253 Hollywood Blvd., Hollywood 28

SEND FOR Free Record START SPEAKING FRENCH OR SPANISH ALMOST OVERNIGHT!

Here's the easiest way to learn FRENCH, SPANISH, Russian, German, Italian, Japanese or Brazilian. Listen to FREE 2-sided non-breakable record. Let your eyes follow words in FREE sample lesson. Almost at once you'll be chatting in a new language with a perfect accent! That's all you hear! No dull, tedious work. Just listen—imitate! It's that easy! Offer may end soon. Rush 10c to help cover cost of special packaging, shipping. State language you want. We'll also send free information on our Cortina course. No obligation. CORTINA ACADEMY, Dept. 1722, 136 W. 52nd St., New York 19, N. Y.

AMERICA'S ASSOCIATES

70 E. 45th St., New York 17, N. Y.

Please . . . enrol . . . renew me as an Associate for 1 year.

☐ Sustaining, \$25 or more

☐ Charter, \$100 or more

. . . Check attached . . . Bill me

(Please make checks payable to AMERICA'S ASSOCIATES)

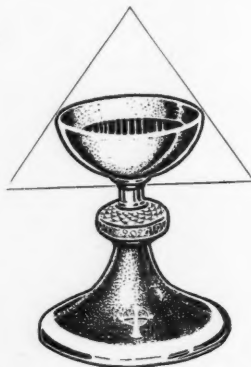
Name

Address

AMERICA'S ASSOCIATES receive AMERICA, National Catholic Weekly Review. \$8 of your membership pays for a one-year subscription now, or a one-year extension if you are already a subscriber. The balance will be used to improve our editorial facilities, a report of which will be sent to you from time to time.

nus omnipotens: Thus says the Lord almighty. Whenever Christ voices a warning or a command or a revelation of divine truth, He declares with the simplicity of personal authority that stands beyond challenge, I say to you.

Moreover, what divinely commissioned servant of God, wise, holy and irreproachable as he might be, ever made statements like these? *I am the light of the world. . . . I am the resurrection and life. . . . I am the way; I am truth and life. . . . If a man has any love for me, he will be true to my word; and then he will win my Father's love, and we will both come to him, and make our continual abode with him. . . . If a man does not live on in*



me, he can only be like the branch that is cast off and withers away. . . .

What man or angel ever dared talk like that? Not even a madman; not even Satan.

As for deeds, there is Christ's forgiveness of sins; there are His miracles; above all, there is His Resurrection. In each of these events or categories particular circumstances only emphasize the inescapable inference. When our Saviour forgave the sins of the palsied man, His sharp-eyed enemies instantly complained, *Who can forgive sins but God, and God only?* Exactly; and Christ's answer was to cure the man of palsy. The miracles were always performed in authoritative fashion, at times almost casually, without appeal to any higher power. Our Lord's Resurrection was calmly and clearly foretold in advance, was well understood by the Jews and was accomplished precisely as it was foretold.

The first truth of Christology is that Christ is the natural Son of God. The second is that He is God. Such, in brief, is the story and the thesis of St. John's sublime Gospel. At the end of John's first chapter Nathanael says to our Saviour, *Thou, Master, art the Son of*

PAMPHLETS

Don't miss

The Catholic Family

By John L. Thomas, S.J. "A rare combination of profound thinking and enjoyable reading . . . alive with humor and common sense." Six basic considerations for Catholics whose families grow up in non-Catholic environments. For private reading, study and sermon material. ☐ 62 pages List price 25¢

Selected America Pamphlets

MARRIAGE	List price
<input type="checkbox"/> The Catholic Family	25¢
<input type="checkbox"/> Christian Marriage (Encyclical)	25¢
<input type="checkbox"/> Divorce	15¢

EDUCATION	List price
<input type="checkbox"/> The Right to Educate	25¢
<input type="checkbox"/> The State and Religious Education	25¢
<input type="checkbox"/> Federal Aid to Education	25¢
<input type="checkbox"/> Why a Catholic College?	15¢

VOCATION	List price
<input type="checkbox"/> What Shall I Be?	25¢
<input type="checkbox"/> Fit for The King (for girls)	25¢
<input type="checkbox"/> I Chose Politics	15¢
<input type="checkbox"/> Holy Virginity (Encyclical)	10¢
<input type="checkbox"/> St. Ignatius Loyola	15¢

SPECIAL SUBJECTS	List price
<input type="checkbox"/> The Legion of Decency	15¢
<input type="checkbox"/> What is the Bible?	25¢
<input type="checkbox"/> Unity of Human Society (Encyclical)	25¢
<input type="checkbox"/> On the Holy Spirit (Encyclical)	25¢
<input type="checkbox"/> On the Sacred Liturgy (Encyclical)	40¢

Regular Bulk Discounts: 1-9 copies @ list price; 10 copies and over—33 1/3% off

BOOKS

- ☐ Major Trends in American Church History. \$2.50. By Francis X. Curran, S.J. Single copy @ list price 4 for \$5
- ☐ Imitation of Christ—a Kempis. \$2.50. Introduction and modernized translation by Harold C. Gardiner, S.J. Single copy @ list price

Please send titles checked to:

Name

Street

City Zone . . . State . . .

Payment enclosed \$. . . Bill me later ☐
All orders under \$1.00 must be prepaid

THE AMERICA PRESS

70 EAST 45TH ST. NEW YORK 17, N. Y.

America • FEBRUARY 9, 1957

God. At the end of the 20th chapter Thomas says to the risen Christ, *Thou art my Lord and my God*. And so say we: Amen. VINCENT P. MCCORRY S.J.

TELEVISION

In the last few months, Mike Wallace has drawn increasingly large audiences to New York's television station WABD (Channel 5) with his interview program, "Night Beat." Soon he will be doing a similar show for a national audience. The American Broadcasting Company, impressed by the reaction to the local program, has signed Mr. Wallace for a network assignment at a time to be announced. It will probably begin within the next few months. Meanwhile, Mr. Wallace, having contractual obligations with WABD until June, is expected to continue until then on that station.

The formula for the show is a simple one. Mr. Wallace is on the air from 11 P.M. to midnight, Tuesdays through Fridays. A small part of the program is devoted to news, theatre reviews and commercials. During the rest of the hour Mr. Wallace interviews two guests. In preparation for these conversations he has the admirable good sense to do some research. He and members of his staff go through newspaper and magazine files assiduously. By the time Mr. Wallace is ready to begin asking questions, he is equipped with an impressive amount of background for the job.

This would seem to be only basic common sense. But the fact is that preparation of this kind is unusual in television. As a result, many TV interviews never got beyond generalities.

Mr. Wallace's guests, who are interviewed one at a time, have included statesmen, clergymen, authors, entertainers and representatives of other professions. Though the host sometimes solicits information amiably, often enough the searching nature of his inquiries causes his visitors obvious discomfort. There have been occasions, too, when he has been overzealous and the personal nature of his questions has been somewhat indelicate. As a rule, however, he simply asks the kind of question to which many of his viewers would like to know the answer.

On a recent program, Mr. Wallace's two guests were millionaires. As the final question, each was asked what he thought about the biblical passage pertaining to unlikelyhood of a rich man's attaining heaven. The question may

have been rude, but there is no doubt that Mr. Wallace's viewers awaited the answers with fascination. Neither reply, incidentally, was particularly direct.

In another interview, Mr. Wallace confronted a prominent New York judge with two quotations that had been attributed to him in the press during the last ten years. In the first, the judge was reported to have said that organized crime could not flourish unless there were corruption in high official places. In the second statement, he was said to have declared, years later, that there was a crime wave in his own county.

Then Mr. Wallace merely asked if, in view of the two statements, it would not be accurate to conclude that there must have been corruption on a high level in the jurist's district when the second statement was made. The judge's reply to the question, while perhaps evasive, was most interesting.

Whether Mr. Wallace's network program will be as uncompromising as the Channel 5 show is questionable. Sponsors of network presentations are notoriously wary of controversial material. If Mr. Wallace has his way, however, the nation's viewers may be rewarded with a refreshing kind of TV interrogation with few punches pulled.

• • •

A sound and valuable pamphlet, *TV and We*, has been written by the Rev. James J. McQuade, S.J., and published by The Queen's Work (3115 So. Grand Boulevard, St. Louis 18, Mo.). It considers the problem of what to

Vocations

XAVERIAN BROTHERS



Teachers of Youth
Xaverian Brothers invite young men of high-school and college age to a Religious life dedicated to the Catholic classroom. For information write Brother Paul C.F.X., Xaverian College, Box X, Silver Spring, Maryland.

BROTHERS OF HOLY CROSS



Notre Dame, Indiana
College men and high-school graduates interested in the religious life can serve Christ as a Brother in teaching, youth work, writing, foreign missions, etc. For information write: Brother Eymard, C.S.C., 100 DuJarie Hall, Notre Dame, Indiana.

PAULIST FATHERS

**Modern American Missionaries
Dedicated to the Conversion of America**

Send coupon to:

Director of Vocations

415 West 59th Street, N. Y. 19, N. Y.

DEAR FATHER: Please send me, without obligation, some of your vocational literature.

Name Age
Address
City Zone State J



too late

to study for the priesthood with the Priests of The Sacred Heart? They've a special school for delayed vocations to help you make up the Latin and other subjects which you have missed. Want more information? Write:

Dehon Seminary
Great Barrington
Massachusetts

Notices

20 cents per word
Payment with order

BE POPULAR AND MAKE BIG MONEY TOO. Your friends, neighbors, co-workers and others will be delighted when you show them America's most discussed greeting cards, and the profits are tremendous. You just can't miss selling our wonderful all-occasion selection. Write for sample kit on approval. Regal Greetings, Dept. 3, Ferndale, Michigan.

CATHOLIC BIRTH ANNOUNCEMENTS. Attractive. Original. Samples. Robb and Catherine Beebe Studio, Box 172, Ridgewood, New Jersey.

CATHOLIC ACTION REPRINTS: Separate studies (140) on Catholic Action and Lay Apostolate. Write: C. A. R., University of Dayton, Dayton 9, Ohio.

IRISH BOOKS. Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding values and qualities. Plexiglas Pall Foundations—5½", 6", 6½", and 7"—\$1.00 Silk embroidery floss. Ecclesiastical transfer patterns. Free samples. Mary Moore, Importer, Box 394 M, Davenport, Iowa.

JESUIT HOME MISSION. My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build little chapel in Darlington, S. C. Population 15,000; Catholics 21. Please help! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

ORGANIC CHEMISTRY PROFESSOR with Ph.D. degree wanted by Catholic College in New York State. Urban location—permanent position—excellent facilities. Apply AMERICA, Box 5, 70 E. 45th St., New York 17, N. Y.

SALESLADY NEEDED for Catholic Book Shop, Connecticut area. Write full particulars—age, education, salary expected. Box 30, AMERICA, 70 E. 45th St., N. Y. 17, N. Y.

STATUES. Every kind of religious statue and painting done to order. Reasonable. St. Benedict Studio, Westport, Conn.

TEACHER, A.B., M.A., 22 years experience, native of Germany, wants college position in modern languages. Available September. Miss Elizabeth Bernhardt, 130 Logan Ave., Bedford, Ohio.

do about the objectionable television program.

Fr. McQuade makes the point that something can be done, and advises the viewer just how to go about it: by writing courteously but effectively to a representative of the program. The process of doing so is explained in a most logical and constructive way.

J. P. SHANLEY

NEW DISCS

Gone are the days when one had to approach a discussion of baroque music with apologies and reservations. A work like the Decca Archive release of Monteverdi's *Orfeo* (ARC 3035/36), in which special attention is paid to authenticity of sound and style, will, of course, hold its greatest appeal for those interested in an historical approach to opera. But the later baroque instrumental music is yearly commanding a larger audience of ordinary music lovers.

For such there is a new set of four vivacious Vivaldi *Concerti* for various combinations, played with verve and feeling by French performers under Jean Witold (TWV 91052). I Musici, a talented Italian chamber group, offers a recital of Corelli and Vivaldi string music, and a galante piano concerto of the scholarly Padre Martini (Angel 35253). The Boyd Neel Orchestra also has entered the catalog, with Bach's six masterly *Brandenburg Concerti*; though the trumpeter has the usual problems in No. 2, the soloists are competent, and George Malcolm is an excellent harpsichordist. All in all, therefore, the set is a satisfactory one (Unicorn 1040/41).

Though as late as the 18th century performers were expected to embellish their renditions of certain types of music with all manner of improvised ornaments, such a practice is today generally considered a lost art. Not even a man of Gieseeking's stature chose to tamper with the printed page of Mozart. Recently, however, Wanda Landowska came forth with two LP's of Mozart's piano music (four *Sonatas*, *Rondo in A Minor* and several *Dances*) in which, along with a very personalized style, she has endeavored to restore many of the practices of former times. This almost unique bicentennial offering (Mozart was born in 1756) may well point the way to a new ap-

proach to his piano works (2 Victor LP's).

Several other notable issues marked the end of the anniversary year. Two of Mozart's happiest concertos, the opus in *A Major*, No. 12 for single piano, and the one in *E Flat* for two pianos, are presented by Robert and Gaby Casadesus in conjunction with George Szell and the Columbia Symphony Orchestra. This disc recalls the saying about the best wine being saved till the last (ML 5151).

The later *Concerto in A Major*, No. 23, with its contrasting statements of gaiety and complaint, is paired with Schumann's *Concerto in A Minor*, a work representing the finest type of romanticism. The Berlin Philharmonic provides accompaniment for the capable French pianist, Monique Haas (Decca DL 9868). Just as in other recent Mercury productions, clarity of sound is the main feature in the Mozart *Symphony No. 39* and *Eine Kleine Nachtmusik*, played by the London Symphony under Dorati (MG 50121).

Those who saw the finale of the Hurok-TV Festival of Music last December are not likely soon to forget Boris Christoff's intense performance of the death scene from Moussorgsky's *Boris Godounov*. Christoff has sung this role with brilliance in many opera houses—though not yet at the Metropolitan—and he now appears in a Victor recording (in Rimsky-Korsakov's revision). The work is of epic proportions, and its dry spots are soon forgotten when viewed against the pulsing drama of the whole. Christoff also fills in as Pimenn and Varlaam; other notables are Nicolai Gedda and Kim Borg. Issay Debrowen conducts the French Radiodiffusion Orchestra (4 Victor LP's).

"I see its faults very clearly," wrote the late Arthur Honegger of his oratorio *Le Roi David*, "but it was written with complete spontaneity and without any care for fashion." Faults and all, the work has been accepted as an important composition of this century. The avant-garde harmonies and rhythms of the early 'twenties are put to use in tracing the story of King David. The French recording made under the direction of the composer is now reissued (2 Ducretet LP's).

Finally, Igor Markevitch leads the Radiodiffusion Orchestra in two strongly contrasting Russian works, the *Symphony No. 1* of Shostakovich and the intense *Scythian Suite* of Prokofiev (Angel 35361). Youthful works, both of them, revealing their composers' undoubted talents. FRANCIS J. GUENTHER

Victor

marked
ar. Two
os, the
single
for two
ert and
on with
a Sym-
alls the
g saved

ior, No.
nents of
ed with
linor, a
type of
armonic
capable
(Decca
nt Mer-
d is the
mphony
tmusik,
y under

of the
ast De-
o forget
ance of
orgsky's
ung this
opera
Metro-
a Victor
ov's re-
propor-
oon for-
pulsing
also fills
her not-
m Borg.
French
Victor

" wrote
oratorio
ren with
out any
all, the
impor-
ry. The
thms of
use in
id. The
ne direc-
reissued

ads the
strong-
he Sym-
and the
rokofiev
ks, both
sers' un-
WENTNER

9, 1957